A DISCOURSE OF THE SACRAMENT OF THE Lord's Supper.

Wherein the Benefits thereof are set forth, and the Distinction between Christ's Natural and Spiritual Body discussed, with Practical Conclusions drawn from the whole Discourse.

Part I.

By *Edward Pelling*, D. D. Chaplain to his Grace the Duke of *Somerset*, and Rector of *Petworth* in *Sussex*.

The Second Edition.

LONDON:

Printed, for *Sam. Keble* at the *Great Turks-Head*, in *Fleet-street*, *Daniel Brown* at the *Bible and Swan* without *Temple-Bar*, and *Jacob Tonson* at the *Judges-Head*, in *Chancery-Lane*, MDCXCII.

BRITISH MUSEUM

To Her Grace

THE

Moſt Noble and moſt Vertuous

LADY,

ELIZABETH,

Lady Dutcheſs of *Somerſet*.

May it pleaſe your Grace,

IF there be any room for Books amidſt our common and deep ſorrows for the death of that excellent and moſt beloved Prince, the late King *Charles* the Second of ever bleſſed Memory, I am willing to hope, that this little piece may nôt be altogether unwelcome to the World, becauſe the ſubject

of it is of ſtanding and moſt neceſſary uſe, eſpecially in Times when we are moſt apt to recollect our ſelves, and can find no ſuch ſolid and ſubſtantial Comfort, as at Gods Altar. And ſince I have preſumed upon your leave, to prefix your great Name to this following diſcourſe, I am in all juſtice and duty bound to give your Grace an account of this undertaking.

Among many great Calamities, which were the effects of the late inteſtine War, this was one, That the Holy Communion was in ſome places ſo ſparingly uſed, in ſome ſo wholly neglected, in moſt ſo little conſider'd, that we ſeemed to be in danger of quite loſing a main part of Chriſtianity. The unity of the Church being broken, variety of pernicious opinions about the Sacrament was introduced

troduced, to diſparage and aboliſh it; which took ſuch Root in peoples minds, that for theſe five and twenty years laſt paſt, it hath been a matter of no ſmall difficulty to reſtore it to its due Eſteem and Obſervation in ſome tolerable meaſure. Controverſies either with Papiſts or with other Sectaries took up the greateſt part of Mens time and pains: And tho' ſome Books of Devotion have been written upon this ſubject; yet 'twas impoſſible to conceive how this Myſtery could be reſtored to its right uſe, till Men were throughly informed of its Nature and Ends; which popular Men in the late times ſeemed to have very little underſtood, or very ſuperficially to have looked into. Therefore to ſerve the World in this particular, divers have lately laboured hard;

but none ſeem to have done it with greater ſolidity, or better ſucceſs, then that excellent Divine and Truly good Man, Dr. *Symon Patrick*, now Dean of *Peterbourgh*; to whom even the learned part of the World is much indebted for his pains upon this Subject; which indeed have been ſo aboundant, that to write after him may be thought to be only the doing of the ſame thing over again, which was better done before. However conſidering how ſcandalouſly great the Ignorance and miſtakes of many People are ſtill concerning this matter, and finding that the Government hath been awakened at the ſenſe of thoſe dangers which Church and State both are in by reaſon of mens ſtraglings from this weighty Ordinance; I thought it neceſſary for me, in the execution

of

of my Office to beſtow ſome conſiderable time upon the Subject of the Sacrament, to treat of it purpoſely, and as fully as I could, and to accommodate my ſelf to the Apprehenſions of thoſe that are of the moſt vulgar and ordinary underſtandings, by diſcourſing upon this Theme after a plain Catechetical manner. This could not well be done, but by going over the whole, and by diſcourſing firſt of the Notional or Doctrinal part: in the proſecution whereof; as *I* thought it proper for me to obſerve the ſame inſtructive Method which others had taken, ſo I thought it neceſſary to look narrowly into two things eſpecially, which the the Generality of men have not throughly examined and ſearched into. Firſt to look into the nature and uſe thoſe Ancient Sacri-

fical Banquets, which ſome few Writers of late have very luckily taken nótice of. For, in regard that this Chriſtian Feaſt doth bear a great Reſemblance to thoſe Feaſts which all Mankind did anciently celebrate upon part of their Sacrifices, I did conceive that to give a plain and full account of them, would be the beſt way both to open the meaning of this Feaſt, and to remove many great Errours which divers Opinionators, eſpecially the *Socinians*, do entertain concerning this Myſtery; who have corrupted and debauched the minds of of men, by thoſe mean and unſound Notions, which they have vended abroad in the World. Secondly 'twas neceſſary to look into the genuine meaning of the Real Preſence of Chriſts Body and Bloud in the Sacrament. For in this

this point abundance of poor people are at a loſs, being not able to underſtand it ſo fully and clearly as they ought. And having to do in that particular with the *Romaniſts*, who are wont to cheat men into the ſin of Apoſtacy by urging thoſe words of our Saviour, *This is my Body, and this is my Bloud*; it was abſolutely requiſite for me to give ſuch a fair account of the meaning of thoſe expreſſions, as might conſiſt with the Faith of the Catholick Church, and ſerve to ſatisfie the minds of men fully and clearly. For tho enough hath been ſaid againſt Tranſubſtantiation, and moſt people among us are convinced of the falſehood and abſurdity of that Doctrine, yet it requires a great deal of pains to open and unfold the right Faith concerning the real preſence, ſo as to render it intelligible and clear; becauſe it is an eaſier matter

to

to overthrow an Error, than to eſtabliſh a Truth. And altho in the explication of this matter I have adventur'd more than many of our Divines have done, yet am I ſure, that I have followed herein the ſenſe of the Ancient Church, which is enough to juſtifie and bear me out; however, I am not ſo vain a perſon, as to pretend to be mine own Judge in this, or any other caſe.

And now, Madam, ſince theſe papers are committed to the Preſs, if any ſhall wonder at the publication of them, I hope no man will think it ſtrange, that I preſume to lay them at Your Graces feet, and entitle them to your Noble Patronage; if they will but conſider, that there are no Expreſſions of Dutifulneſs and Honour due from the Loweſt Servant to ſo great a Perſonage,

but

but Your Grace may lay juſt claim to them from me.

It may perhaps be matter of ſome diſcourſe, that I ſhould offer this to your Grace ſingly, without begging the Patronage of him too, who is your Noble Husband, and my Natural Maſter and Lord. And, I confeſs, I can hardly think what to ſay to the World, that in the Dedication of a little Book *I* do not joyn Both your Graces together, who are (Bleſſed by God) in *In*tereſt, and Affection, and Religion, and in all reſpects, Undivided. The truth is, his Grace hath often given me the Honour to addreſs my ſelf to him after this manner: and if my Deſires now are to Expreſs this my Duty to your Grace alone, *I* know ſuch is my Good Lords Affection to Your Grace, that he will

not

not think it a Fault in me, or (if the World ſhall think it ſo) will eaſily pardon it, if your Grace will be pleaſed to forgive my preſumption.

Madam, *I* have no more to add now, but to beg that your Grace will favourably accept of my humbleſt Acknowledgements; and to beſeech God whoſe good *Providence* hath knit both your Graces together, that the fortunate Band may proſperouſly continue, neither diſſolved nor weakened, through the long Succeſſion of many the moſt happy years: That thoſe mutual Affections which are ſo Eminently between You Both, may Vigorouſly Hold to a good old age, and make your Graces equally Examples of the ſincereſt Love, as of Vertue and *Piety*. That your Grace may be a fruitful Mother of a great Race of Noble Children, to inherit your

Fortunes,

Fortunes, Honour and Vertue, and to perpetuate your Names to the Worlds end: That my Young Lord, that is now in the Arms of your Love, may long live a Bleſſing to his *P*arents, and to the whole Nation: That in the midſt of thoſe Uncertainties, which the Courſe of this World makes us ſubject unto, the Goodneſs of God may ever Reſt upon your Graces, and on your whole Family: That God will vouchſafe to protect, guide, proſper and preſerve you, and bleſs you with all the bleſſings of heaven and earth; which is the ſincere and Earneſt *P*rayer of,

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Madam,

Your Graces moſt Humble,
moſt Obedient and Dutiful
Servant and Chaplain,

EDWARD PELLING.

THE

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A DISCOURSE OF THE SACRAMENT OF THE LORDS SUPPER.

The Introduction.

CONsidering the wretched ſtate this diſtemper'd Age is in, beyond the condition of former Times; how many Spirits among us are infected with Atheiſm, how Debauchery of all ſorts prevaileth over our Land, how negligent and ſupine ſome are that talk of Religion, how hypocritical others are, who make uſe of Religion only as a Tool to further their Factious and Seditious ends, how miſerably we are divided into ſeveral Parties, how each Party ſtruggles for its own preſervation, as if the pangs of death were

come upon all, how the interest of our Religion is hereby weakened, and its honour blemish't, how the Peace of the Kingdom is endanger'd, and how mischievous these evils are likely to prove to our establisht Government in Church and State; I say, considering these things, I humbly conceive, that the most effectual way to reform and recover us, is, by all possible and justifiable methods, to bring men to a right Christian use of that solemn Ordinance, commonly called *The Sacrament of the Lords Supper*. For to this Ordinance Men are bound to come with all gravity and seriousness, with minds possest with a deep sense of vertue and true Piety, with humble and holy Souls, with Spirits that are ingenuous, candid, and tractable, with hearts void of all rancour and hatred, and full of Peaceableness, Goodness and Charity; so that were this Ordinance duly and regularly used, and with a real design to do our Souls good by the use of it, it would prove a blessed Restorative of the Life of Religion, a certain instrument of Concord and Love, and a most excellent means of making us all what we should be: Good men would be at ease in their thoughts, and the evil part of the World would be under a necessity of being brought to Repentance, and we should soon find a new heaven and a new

earth

earth wherein Righteouſneſs and Peace, and whatſoever is deſirable by rational Creatures, would then dwell among us.

To give you the ſenſe and words of a learned and good man, "If we conſider "how this Sacrament is intended to unite "the Spirits and affections of the World, "and that it is defuſive and powerful to "this purpoſe (for we are one Body, "ſaith St. *Paul*, becauſe we are partakers "of one Bread) poſſibly we may have "reaſon to ſay, that the Wars of Kingdoms, the Animoſities of Families, the "infinite multitude of Law Suits, the perſonal hatreds, and the Univerſal want "of Charity, which hath made the world "miſerable and wicked, may in a great "degree be attributed to the neglect of "this great ſymbol and inſtrument of Charity." *Bp. Taylor grand Exempl. p. 483.*

It is upon theſe accounts, that our wiſe and watchful Governours have taken a very Chriſtian and ſtrict care, that this Sacrament may be univerſally received by all who are capable to receive it; preſuming, that if any Remedies can do us good in a Caſe ſo ſad and deſperate, the Bread of Heaven by the bleſſing of God will do it. And to promote (as much as lieth in me) ſo noble a deſign, I am reſolved by Gods aſſiſtance, to diſcourſe largely by degrees

upon this whole Subject, in the plaineſt and moſt Didactical manner I can, and to endeavour to lead teachable perſons into a clear Underſtanding and full Knowledge of this Myſtery.

For, as well the neglect, as the abuſe of This Sacrament, doth greatly proceed from ſeveral miſtakes, and errors which deceived people entertain about it, the removal whereof is very neceſſary, though it will coſt a great deal of labour and Conſideration.

Divers of our *Enthuſiaſts* are perſwaded, that Chriſt inſtituted this Ordinance only for the Apoſtles, and for Believers in the Apoſtles days; which vile conceit renders the uſe of this Solemnity altogether needleſs now.

Thoſe Blaſphemous Hereticks the *Socinians*, though they allow it to be a Sacred rite that is at ſometimes, and in ſome meaſure neceſſary by vertue of Chriſts Command, yet they deny it to contain any thing that is myſterious or (*a*) admirable, or to be effectual towards the increaſe of Faith, or pardon of Sin, or other benefits which we aſcribe unto it, or to be any ways Inſtrumental for the conveying of Chriſt Body

(a) *Opus noſtrum eſt, nihil prorſus miri in ſe continens, aut præ ſe ferens.* Socin. de cœna Domini.

Body, no not after a * Spiritual ſort; but they look on it only as a thankful commemoration of Chriſts Love. Now this conceit ſerves both to make men ſlack to receive, and to make their minds very flat, and their hearts very cold, or very little affected at the receiving of this Sacrament.

* *Dico, in ſumptione illa panis & vini, quæ fit in cœna Domin nihil præter panem ipſum & vinum, ſive à credentibus ſive a non credentibus accipi, nec corporaliter, nec Spiritualiter,* id. ibid.

As theſe aſcribe too little, ſo others there are who aſcribe too much to this Sacrament, being confidently perſwaded that the very Natural body of Chriſt, in which he aſcended into Heaven, is actually communicated unto all, however they be inwardly qualified or diſpoſed. Now this opinion is as miſchievous as it is ſenſeleſs; for it takes men off from preparing themſelves after a due manner, upon a groundleſs preſumption, that they ſhall receive our Saviours body whether they repent heartily or no.

Many among us look upon receiving to be not ſo much their Duty, as their priviledge, taking it for granted, that they are the precious Veſſels of Election, choſen by God from all eternity, and abſolutely ordained to Eternal Life; and imagining too, that this ſolemnity is only a kind Treat on Gods part, at which they are admitted to eat as men that are ſupping with a

Friend. Now this fancy ſerves, not to humble or mortifie their Spirits, but to fill their Souls with uncharitableneſs, with conceitedneſs and Pride when they do approach, and to make them rude an Irreverent at the time of Receiving.

Some again think, that if they be but unprepared (that is, if they live in a courſe of Sin) their caſe is well enough yet, if they do not come to the Sacrament; at leaſt they believe, that they may be ſaved without coming, and be ſaved with the greater certainty and eaſe. And this principle emboldens men to live in a continual breach of Chriſts Law, and opens a gap to all Wickedneſs and immorality.

I have alſo known divers who have thought, that the work of preparation is not theirs (unleſs as Patients) but a work which belongs only unto God to do for them: And this Principle infus'd into them by Ignorant or ill men, encourages many to be idle, and to Sleep, waiting for the good hour when God ſhall touch them from Heaven, and preſuming that when he ſees his own time he will ſtir them, and fit them for himſelf by an immediate and irreſiſtible power.

There are ſome too, who though they be convinced that their own endeavours are neceſſary as workers together with God,

God, yet look upon the thing it ſelf to be impracticable, ſuppoſing that when they have done all they can, they cannot be prepared ſufficiently, and ſo as to be worthy Communicants.

And beſides many well meaning people are afraid to come to the Lords, Table being ſcared away either through a ſad remembrance of ſome Crimes paſt, or through a great miſtruſt of themſelves for the time to come, or through falſe notions of that Preparation which is neceſſary in order to the Sacrament, and of thoſe Obligations and Tyes which it lays upon us; and generally I have found, that miſtakes concerning the Covenant of Grace have with-held perſons (who otherwiſe have been well diſpos'd) from the uſe of this moſt Solemn and weighty ordinance.

Seeing then that Errors about this matter are ſo various, and of ſuch evil and deadly conſequence, it followeth that 'tis greatly for the intereſt, not of particular perſons only, but of the Church in general, that people be rightly and fully inſtructed in all points relating to this Sacrament, for were we all ſo rightly informed and ſo unanimous, as to meet together like friends and Chriſtians at the Altar of God, we ſhould be the moſt happy Nation under the Sun.

For the compaſſing of theſe ends, I cannot think of a more profitable way then to diſcourſe fully and purpoſely,

1. Of the Nature of this Chriſtian Banquet.

2. Of the ends whereunto it was inſtituted

3. Of the Benefits we receive thereby.

4. Of the neceſſity that is upon us all to participate of it.

5. Of the Preparation neceſſary in order to a due participation.

6. Of that deportment which is requiſite at the time of Receiving.

7. Of that care which is to be uſed afterward: and this method I hope, will take in the whole Compaſs of thoſe things, that are fit to be ſpoken of upon this Subject.

CHAP.

CHAP. I.

Of the Nature of this Sacrament. That it is a ſacrifical Feaſt. Sacrifical Feaſts uſed both by Heathens and Jews. The Analogy between thoſe Ancient Feaſts, and This: Eſpecially between This and the Paſchal Supper. The uſefulneſs of this obſervation, againſt the Socinians.

THat we may fully and clearly underſtand the Nature of this Myſtery, 'tis neceſſary to ſearch into the foundation and bottom of the whole matter; by neglecting which ſearch many have ſpoken at randome or very Superficially of this Sacrament. Now to me it is very plain, that in inſtituting this Rite, our Saviour did not inſtitute a Rite that was altogether a new thing to the World; but rather that he ordained a Sacred Feaſt which was very like and near of Kin to thoſe Religious Feaſts that were Cuſtomary

mary and Common in all (or moſt) places of the World for many and many Ages before; and by ſo doing, did * accommodate himſelf, and adapt this Solemnity to the ordinary and vulgar apprehenſions of Mankind. Hence it is that we have ſuch a little account given us of this great Ordinance in the Scriptures, for the three Evangeliſts, St. *Matthew*, St. *Mark*, and St. *Luke*, have given but a ſhort Hiſtorical Relation of its Inſtitution. St. *Paul* indeed hath occaſionally ſaid ſomething of it in one of his Epiſtles to the Church of *Corinth*; but the reſt of the Apoſtles and holy Writers have ſaid nothing: Becauſe (as I conceive) by that Analogy, which People ſaw it to bear to other the like Myſteries, which were every where uſed, they could eaſily inform themſelves of the Meaning, of the Ends, and of the Uſe of it; they might readily conclude, that 'twas intended to be a Religious, Fœderal Banquet, proper indeed to Chriſtianity, but anſwerable to thoſe Religious Fœderal Repaſts, which did belong both to the Religion of the Jews, and to the Superſtition of the Gentiles.

* *Certè non in hoc tantum ſed & in Baptiſmi Sacramento videtur omninò Chriſtus ſe non Hebræorum tantùm ſed & Gentium in idem fœdus cooptandarum captui accommodaſſe:* Grotius *in* Matth. 26. v. 27.

For our better underſtanding of this matter, we muſt know, that it was cuſtomary of

of old, both among the blind *Pagans* and among the People of God, when they offered Sacrifices, to reſerve ſome part of their offerings, and then to Feaſt together Religiouſly upon thoſe remains. The careful obſerving and remembring of this thing will very much help us to apprehend the meaning of this Chriſtian Banquet, as in the proceſs of this diſcourſe will appear. In the mean time 'tis neceſſary for us to note.

1. Firſt, that Feaſting after Sacrifice, and upon part of the Sacrifice, was very uſual anciently even among ſuch people as were ſtrangers to the Common wealth of *Iſrael*. This is clear not only from * Humane Writers, but

* So *Alexander ab Alexandro* ſpeaking of the Religious Rites that were uſed in honour of *Hercules* ſaith, *In ſacris* Herculis *ſervatum legitur, ut ſedentes epulis veſcantur ſolennibus, quum in cæteris ſtantes & ſaltabundi veſci ſoleant*, Geneal. dier. lib. 2 c. 14. And a little after, *In templo* Hecrulis *juxta Tyberim ex decimis ſacrum fit, ubi duæ aræ, exque earum altera mulieres deguſtare, ex alterâ viros tantùm veſci fas erat*, ibid. Elſewhere he ſpeaks of this cuſtom more largely; Thiſſetæ *in* Aſia *&* Argini, *oſſa victimæ tantùm in ignem mittunt, & deflagrant; ipſi autem veſcuntur carnibus*, lib. 4. c. 17. And ſpeaking (as I conceive) of the old Egyptians, he ſaith, *Ex reliquis Hoſtiæ membris cœnam apparabant, quibus qui ſacris interfuêre, veſci licebat*, Ibid. --- *Græci ſatis habent femora hoſtiæ in duo fruſtra conciſa igni ſubjicere, ut ex his holocauſtum, fieret, veſceribuſque ſuper primas aſſis, pro jentaculo, mox carnibus veru decoctis, diſcumbentes veſci*, ibid. --*Apud* Lacedæmonios *in publica viſceratione primi Reges erant, quibus duplum quam cæteris dabatur, privilegio; honoris præter libamina, immolatorum quoque animalium coria debebantur*, &c. --*Hoſtiaque immolatâ, & myſteriis peractis, qui ſacris intererant, viſco* (leg. vino) *& farre oppoſito, cum rotundis paniceis, quas in honorem deorum adhibebant, ſtantes veſcebantur. Siquidèm in ædibus deorum & epulari ſimul, & ſacrum fieri ſervarum eſt: Nam Menſæ in ſacris ædibus ararum vicem præbebant. Quibus quidem extis & carnibus ſacrificalibus, niſi ritè ſacrificio perfecto, veſci non licebat*, Delphis *verò aſſuetum eſt, ut immolantes victimam, excluſis cæteris, veſcantur*. Ibid. --*Interq; veſcendum laudes*

diis

diis canere aſſuerant his, quibus ſacrum fieret. Ibid. And elſewhere, *In Ludorum Apollinarium celebritate Matronas ſpectatæ pudicitiæ in propatulo epulari, omnique cæremoniarum genere feſtum diem agere produnt,* &c. lib. 5. c. 26. In like manner *Macrobius* cites the Annals of *L. Accius*, concerning the Feaſts of *Saturn*, *Maxima pars Graium* Saturno, *& maximè* Athenæ

Conficiunt ſacra ——
Cumque diem celebrant per agros urbeſque ferè omnes
Exercent epulas læti, famuloſque procurant
Quiſque ſuos; noſtriſque itidem eſt mos traditus illinc
Iſte, ut cum dominus famuli tum epulentur ibidem. Saturnal. lib. 1. c. 7.

And ſpeaking of the Furniture of the Heathen Temples, *Principem locum* (ſayes he) *obtinet Menſa, in quâ epulæ, Libationeſque & ſtipes reponuntur.* Whence he clears *Virgil* for ſaying, *Æneid.* 8.

In menſa Læti libant, divoſque precantur;

Quia quod rectè fieri noverat, ab omnibus ſimul in templo epulantibus & uni Sacratæ aſſidentibus menſæ factum eſſe memoravit, Macrob. Saturnal. lib. 3. c. 11. The learned Dr. *Cudworth* hath collecteth out of *Homer* and ſome other Heathen Authors, ſeveral paſſages more to the ſame purpoſe, *True Notion, cap.* 1. To which I only add that the Pagans objected againſt the Primitive Chriſtians, that they did, *Præcerptos cibos, & delibatos altaribus potus abhorrere*; Cæcilius in *Minut.* Fæl. pag. 12. Edit. Lug. Bat. *in quem locum vide* Comment. Elmenhorſti. See alſo *Gyrald. de diis Gent. Syntagm.* 17. And after him *Stuckius, Antiquit. Convivial. lib.* 1. *cap.* 33. where he treats at large of this matter.

alſo by the Teſtimonies of Sacred Scripture. And the firſt account we meet with touching this matter is in *Exod.* 18. For though it be probable, that theſe Religious Feaſts I now ſpeak of, were of as ancient inſtitution as Sacrifices themſelves, yet in this place of Scripture we find the firſt expreſs mention of them among Idolaters. For at *ver.* 12. of that Chapter we read, that *Jethro Moſes* Father in Law, took a burnt-offering, and Sacrifices for God: And *Aaron* came, and all the Elders of *Iſrael* to eat bread (or to Feaſt) with *Moſes*

ſes Father in Law, before God. This was an Euchariſtical Feaſt, whereby they gave Praiſe and thanks to God for the deliverance out of *Egypt*. Now, whatever *Jethro* himſelf was as to his Profeſſion, if he was not an Idolater (as ſome conceive he was) yet he was the Prieſt of the *Midianites*, who were an Idolatrous people. For ſo we find that they and the *Moabites* called the people (of Iſrael) unto the Sacrifices of their Gods, and that the people did eat (meaning of their Sacrifices) *Num.* 25. 2. There are very many places in the Holy Scripture which ſhew, how addicted the Children of *Iſrael* were to eat and drink before the Heathen Idols, and to participate of thoſe offerings (which were made by the Heathens to their Gods) being tempted and led thereunto by the General practice of thoſe Heathen people they converſed with. But for brevity ſake I omit thoſe inſtances, becauſe they are ſubject to mens common obſervation and view, and becauſe the thing is very plain from that great diſpute in the ancient Chriſtian Church, which was occaſioned by this general practice. The things which the Gentiles Sacrifice they Sacrifice to Devils, ſaith St. *Paul*, 1 *Cor.* 10. 20. And yet it ſeems, many raw Chriſtians in thoſe times did go and eat of thoſe Idol-Sacrifices; ſome with Conſcience of

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the Idol (*i. e.* believing thoſe Idols to be true Deities, and thoſe Idol-Feaſts to be available unto them) unto this hour eat it, ſaith he, 1 *Cor.* 8, 7. To ſtop this evil courſe, a Canon was made at the Council of *Jeruſalem*, that Chriſtians ſhould abſtain from Meats offered unto Idols, *Act.* 15. And the reaſon was, becauſe by ſitting at meat in the Idols Temple, they made themſelves partakers of the Table of Devils, 1 *Cor.* 10, 21.

Vide Grot. Tom. 3. pag. 511. *a.*

Now this doth ſufficiently ſhew, that Feaſting upon Sacrifice was generally uſed of old even among Heathen nations; and the obſervation hereof together with the Knowledge of the meaning and ends of thoſe Heathen Feaſts, will very much help us to underſtand the full meaning and reaſon of this Chriſtian-Feaſt. For this Religious Banquet doth reſemble, and is Analogous unto thoſe Religious Banquets which all people were wont to celebrate after the offering up of their Sacrifices: For as they Feaſted upon a Sacrificed Beaſt, ſo we feaſt upon a Sacrificed Jeſus: But with this twofold difference; firſt, that our Sacrifice is not repeated (as theirs was) but was offered up once for all upon the Croſs. Secondly, that whereas they did eat the Remainder and the very ſubſtance of their Sacrifices, we do not Feaſt upon the very

Numerical

Numerical Flesh of the Holy Lamb of God, but instead of eating after such a Gross manner, we partake of Bread and Wine, which are substituted in the Room of our Saviours Natural Flesh and Blood.

It is uncertain indeed how the Heathens came by this Custom of using Sacrifical Banquets, whether they had it originally from *Noah* and his Sons, or whether they imitated the Jews in this Observance. But this is certain and plain, that Feasts of this Nature were very usual among the Jews. And for the right understanding hereof, we must know that there were three sorts of Sacrifices, which the Jews were wont to offer. 1. *Holocausts* or burnt Offerings, (which they presented unto God, as the Creator and Lord of all things.) 2. *Piacular* Victims, distinguisht into Sin Offerings and Trespass-Offerings, (which by way of Attonement they presented unto God, as the Judge and Avenger of all iniquity.) And 3. Peace-Offerings, which were either by way of thanksgiving for Mercies already received, or by way of Prayer for the obtaining of more Mercies still, (which they presented to God as the Author and Giver of all good things.) Now these Peace Offerings were divided into three

Apud Græcos aliasque Gentes usurpabatur, ut qui victimas offerrent de earum carne epularentur: sive id ab Hebræorum exemplo originem traxit, seu, quòd est probabilius à communium parentum institutis, Grot. in *Matt.* 26. ver. 26.

three parts: The Blood and the Fat were offered upon the Altar, as Gods portion: The Breast and Shoulder was allotted to the Priest, as his portion; and the Remainder of the flesh was given to the Owners themselves, as their portion; and this they were religiously to eat of before the Lord, as apears from the third and seventh Chapters of *Leviticus* compared with the twelfth of *Deuteronomy*.

See examples hereof in *Stuckius ubi supra.*

Whence it is, that שלמים is is thought by some to be derived from שלם as it signifies *retribuere*; *& hi sacra de salute facta* שלמים *appellata judicant, quia ex hoc sacrorum genere Deus, Offerentes & Sacerdotes suam quisque partem habuerant:* Outram de Sacrific. lib. 1. c. 11. who adds a little after; *quinetiam ut sacra salutaria, quia prosperis de rebus facta erant,* שלמים *appellari solent: ita, quoniam ab ipsis offerentibus ad sacras epulas adhibita erant,* ובמים *quoque passim dicta sunt, nempe victimæ ad Convivia cæsæ.*

I have hitherto noted matter of Fact, because I conceive it necessary for every one that would rightly and fully understand the Nature of this our Christian Feast to observe well the ancient practice of Heathens and Jews, as to actions of the like Nature.

That the Christian Church did look upon this Feast as Analogous to those Sacrifical Solemnities which have been now spoken of, I am sufficiently convinced of by observing one general Custome wherein Pagans, Jews, and Christians did all Correspond: And it was this. Among the former it was usual (nay, it seems, there was a *Law in that case) among them, that when they had eaten of their

* *Scholiast Aristophan. in* Plut.

Sacrifices

in the Temples of their Gods, they did ſend ſome parts thereof to their abſent Friends, as a pledge of their Love. Theſe were called μερίδες, Portions; and ſometimes they were ſo conſiderable; that people were wont to ſell them publickly in the market. To which thing thoſe words of St. *Paul* do refer 1 *Cor.*10.25. whatſoever is ſold in the Shambles, that eat, asking no queſtion for conſcience-ſake.

Ethnici ex reliquis hoſtiæ partibus cænam apparabant, quibus, qui ſacris interfuiſſent, veſci licebat. Hæ partes ſive portiones a Græcis μερίδες, *a Latinis interdum miſſæ fuerant appellatæ. Feſtus quoq; teſtatur omnium carnium ſacrificatarum partes ſtrobula Umbronum lingua fuiſſe appellatas. Has autem cum præſentibus diſtribuere, tum abſentibus quoq; mittere conſueverunt.* Stuckius, Antiq. Convivial. l. 1 c. 33.

In like manner the Jews were wont to do at their Sacrifical Banquets. A very pregnant inſtance whereof we have 1 *Sam.*1.4,5. where we read of *Elkanah*, that after he had Sacrificed, he gave to *Peninnah* and to all her Sons, and her Daughters, Portions; but unto *Hannah* he gave a double portion. And the ſame cuſtome is pointed to, *Nehem.*8.10. where *Nehemiah* ſaid to the Jews, go your way, eat the Fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared; for this day is holy unto our Lord.

Now this very cuſtome was obſerved in the Primitive Church of Chriſt (to be ſure in *Juſtin Martyrs* time) when the holy Sacrament was done. For ſo that very

ancient Writer tells us expreſly, that the diſtribution and participation of the Holy Bread and Wine being ended, the remainders were ſent by the Deacons to thoſe Chriſtians (the Sick and Infirm) that were abſent, which Conformity of theirs with Pagans and Jews in point of practice, doth plainly ſhew, that they reckoned this their Solemnity to be Analogous, and like to thoſe other which were uſed by Pagans and all the Jews over world; *Viz.* a Sacrifical Feaſt.

Juſt Martyr Apol. 2.

But St *Pauls* diſcourſe doth ſeem to put the thing beyond all manner of controverſie, in 1 *Cor.* 10. where he argues againſt the lawfulneſs of participating of Idol-Feaſts, from that plain Analogy which the Lords Supper beareth thereunto. And thus he demonſtrates the point. Firſt, that they who did eat of the Jewiſh Sacrifices, did profeſs to be in Communion with the God of *Iſrael*; Behold *Iſrael* after the fleſh: Are not they which eat of the Sacrifices partakers of the Altar? *ver.* 18. Secondly, that in like manner they, who did participate of the Heathen Sacrifices which had been offered unto *Demons*, did profeſs to be in Communion and to have fellowſhip with thoſe *Demons*, *ver.* 20. Thirdly, the Apoſtle infers, that the Chriſtian-Feaſt being the participation of the Body and Blood

of

of Chriſt (as he ſhew'd, *ver.* 16.) it is impoſſible for men to partake of meats offered unto Idols without renouncing Chriſtianity; theſe two things being ſo utterly incompatible, that *we cannot drink the Cup of the Lord, and the Cup of Devils; we cannot be partakers of the Lords Table, and the Table of Devils.* ver. 21. As the Idol-Feaſts were Sacrifical Banquets proper to the Heathens: and as the Moſaical-Feaſts were Sacrifical Banquets proper to the Jews; ſo this our Feaſt is a Sacrifical Banquet proper to Chriſtians, and we may no more dare to eat of this, and the other Feaſts too, then we may dare now to be Circumciſed and turn Pagans after Baptiſm. This is the meaning and argumentation of St. *Paul*; and it plainly ſhews, that there is a great Analogy, likeneſs, and reſemblance between this, and thoſe other myſteries, as to the nature thereof, though the reaſons, the uſes and reſpects are far different and utterly irreconcilable. It is indeed a Sacrifical Feaſt as the others of old were; but ſuch a one as was inſtituted for the Diſciples of Chriſt, ſuch a one as is intended for our participating of Chriſt, for the tying of us to Chriſt, ſuch a one as immediately Refers to Chriſt, ſuch a one as directly tends to the Worſhipping of Chriſt, and of God in Chriſt.

But then we must note, that of all the Sacrifical Banquets under the Law, the Paschal Supper was that, which this Christian Feast beareth the greatest Analogy unto. This appeareth several ways. 1. Because the Holy Jesus is called Our Passeover, the Lamb that was slain to this purpose (among others) that we might Feed on him with all manner of inward, Spiritual purity. *Christ our Passeover is sacrificed for us; therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and wickedness; but with the unleavened Bread of sincerity and Truth*, 1 Cor. 5. 7, 8. 2. Because this Banquet was instituted at the close of the Passeover-Supper, when our Saviour and his Disciples had done their meal, after he had washed their feet, after he sate down the second time, and probably before the Traitor *Judas* was gone out of the Room. St. *Luke* and St. *Paul* both expressly affirm of the Cup, that Christ took it *after Supper*. 3. The material parts of this Christian Feast are the same with what were used at the Paschal Supper, excepting such things as were either Typical, or of peculiar signification to the Jews. For the bitter herbs were in memory of those bitter afflictions they endured in *Egypt*, and so they were of Proper and

Dr. Hammonds *Annot. on* Joh. 13. 26. καὶ γὰρ παρὴν Ἰούδας καὶ μετεῖχε τῆς ἱερᾶς τραπέζης, *Chrysost.* T. 5. p. 559, *edit. Sav.*

and Peculiar uſe to the Sons of *Iſrael*. In like manner, the Lamb was a figure of Chriſt to come, and the roaſting of the Lamb upon a Spit was a repreſentation of the Paſſion of Chriſt upon the Croſs, which being accompliſhed once for all, there was no further need of any Figure. But the other parts of the Paſchal Feaſt, the Bread and Wine, Chriſt continued the the uſe of them, and order'd them to be uſed ſtill by his Church in all places, and to all Ages. 4. The manner of celebrating the Paſchal Feaſt was very like to that after which this Banquet was celebrated; and that in two reſpects (beſides that of diſtribution.)

* Juſtin Martyr *Dial. cum* Tryph. pag. 259 *edit. Par.*

1. Firſt in reſpect of thoſe Benedictions which the Jews then offered up to God, for creating bread and Wine, for their preſent Feſtival, for their deliverance out of *Egypt*, for the Covenant of Circumciſion, and for the Law. According unto which, our Bleſſed Saviour conſecrated the Materials of this Feaſt, with eyes lifted up bleſſing God over the Bread and Wine, and adding no doubt, ſuch other Praiſes as were Proper for the occaſion, for the recovery as well as for the Creation of the World, and for the Redemption of Mankind,

See Godwyns *Antiq.* l. 3. c. 2.

Chriſtus hoc loco non pro veteri tantum creatione, ſed & pro novâ, cujus ergo in hunc orbem venerat, preces fudit gratiaſq; deo egit pro Redemptione humani generis quaſi jam peractâ. Grot. *in* Matth. 26. ver. 26.

kind, which was then (in a manner) actually accompliſht.

2. Secondly in reſpect of thoſe Solemn Commemorations which did attend the eating of the Paſſeover. For this peculiar Ceremony the Jews uſed at that time, that the Maſter of the houſe, where the Lamb was eaten, did inſtruct the reſt touching that Solemn Myſtery, and did open unto them the meaning of it; declaring unto them, that the Lamb before them was called the Paſſeover, becauſe God paſſed over the houſes of their Fathers in *Egypt*, that the bitter Herbs were in memory of thoſe hard uſages, whereby the Egyptians made the Lives of their Fathers bitter, and that the Unleavened Bread was in token of the great haſte their Fathers made out of *Egypt*, by reaſon of which their Dough was not leavened: and this Rite was called *Haggadah*, that is, the annunciating, the declaring, the ſhewing forth of the Paſſeover. In like manner this Chriſtian Ordinance is a ſtanding Memorial of the Divine Philanthropy, at which the Love of God in giving his everlaſting Son, and the Compaſſions of Jeſus in giving up himſelf to die for us are ſolemnly Agnized, and the Redemption of the whole World publickly Celebrated; and therefore St. *Paul* calls it, the *Annunciation*, the *Declaration*, or the *ſhewing forth of the Lords*

Godwyns *Antiq.* lib. 3. cap. 4.

Lords death. 1 Cor. 11. 26. alluding manifeſtly to the *Haggadah* at the Jewiſh Paſſeover.

By this that has been ſpoken, it doth plainly appear, that this Holy Solemnity is Analogous and anſwerable to thoſe Religious Feaſts which were uſed of old, and eſpecially to the Paſchal Feaſt, which obſervation will help us, not only to underſtand fully the purport of this Myſtery, but alſo to baffle the pretences of thoſe Monſters of Hereticks, the Socinians, who give a very mean and contemptuous account of the Lords Supper. For they take no notice of any ſtrict engagements it lays upon us to an Holy Life: they believe not the Sacrament to be a Seal of Gods favour and Grace; ſo far are they from owning this, that *Socinus* had the confidence to ſay, that the blood of Beaſts under the Law was of Greater efficacy and value, than the Bread and Wine in this Ordinance. They utterly deny that we hereby Receive any thing at the hands of God; nor will they indure us to ſay, that Gods Spirit is here given, or that our Faith is here increaſed, or that pardon of ſin is here tendered, or that we receive here any Pledge of a bleſſed Reſurrection and a glorious Immortality. No; they explode all doctrines

Multo præſtantior ſine dubio reſpectu veteris fœderis fuit ſanguis ille pecudum, quam reſpectu novi ſit panis ille & vinum. Socin. ad Epiſt. Niemojevii.

ctrines of this nature, and teach that the proper end for which the Lords Supper was inſtituted is this, that we may Commemorate the Lords Paſſion: Nay *Socinus* was of opinion, that 'tis not neceſſary ſo much as to make expreſs mention of Chriſts Body being delivered, or of his blood being poured out for us; which yet is inconſiſtent with his own Principle; for how can we Commemorate the Death of our Bleſſed Saviour, without making mention of it? Briefly, theſe Blaſphemous Hereticks look upon this Holy Ordinance only as the memorial of a Friends kindneſs: This is all they will allow; and ſo they conclude, that we may Celebrate it either ſitting, or ſtanding, or with our Heads covered; or with Water, if we will inſtead of Wine; but to kneel, or ſo much as to ſigh with eyes lifted up at the Celebration, is, in their account, a kind of Idolatry.

Is finis eſt ritûs iſtius uſurpandi, ut beneficium a Chriſto nobis præſtitum commemoremus ſeu Annunciemus, nec ullus alius. Cat. Eccles. Pol.

----In cœna Domini ne ipſam quidem mentionem Chriſti corporis pro nobis traditi, & ſanguinis fuſi diſertis verbis faciendam neceſſariam plane eſſe. Socin de uſu & fine Cœnæ Dom.

Vide Excerpta ex ore Socini in fine diſputationis de uſu & fine cœnæ Domini.

I confeſs, theſe ill concluſions do for the moſt part follow from that unſound Principle, that the Supper of the Lord was intended only in Commemoration of him. But what reaſon and ground have they

they for this Principle? Why, becauſe (ſay they) at the inſtitution Chriſt mentioned only this end, *Do this in remembrance of me.* But this is not a reaſon and ground ſufficient. For the mentioning of one end is not the excluding of others. though Chriſt in expreſs terms had ſaid no more, yet it doth not follow that no more was intended. The very Analogy which this Feaſt beareth to other the like Sacrifical Feaſts of old, and eſpecially to the Paſchal Feaſt, is enough to ſhew us the ſeveral Ends of it, had our Saviour mentioned no end at all. And this is the Reaſon, that I have now taken notice of that Analogy. For if ſuch Feaſts were commonly reputed to be Covenant-Rites between God and Man, then we may reaſonably believe, that this is to be reputed ſo too. If to eat the body of a roaſted Lamb, was a Pledge of Gods favour to the Jews, then we may infer, that to eat Bread, inſtead of Chriſts body, is a pledge of Gods favour to us Chriſtians. If the uſe of other Sacrifical Feaſts did entitle the partakers to all thoſe Benefits, for which the Sacrifices were offered; then we may conclude, that the uſe of this Sacrifical Feaſt doth entitle the Communicants to all thoſe benefits, for which Chriſt our Sacrifice, offered up himſelf, and which he purchaſed for us. There-

Non ullus alius, præter hunc a Chriſto eſt indicatus finis. Cat. Eccl. Pol.

Therefore the Socinians do but trifle, and are very vain in pretending to teach us the full meaning of this Rite, when they take no notice of that correſpondence and Analogy which is between this and other ancient Rites of the like nature. For this is a principal thing to be taken notice of; and we cannot eaſily conceive, what elſe it was which ſatisfied the Apoſtles touching the purport of this Ordinance, when it was inſtituted firſt. For, that they preſently diſcerned the meaning of it, is clear; becauſe we do not find, that they deſired of our Lord any explanation at all of this myſtery. In other caſes they were very inquiſitive, and ſometimes about matters which we think had little need of explication, being obvious to Men of common and ordinary capacities. And yet at the inſtitution of this Holy Sacrament, tho it containeth ſome things ſo difficult and dark (to us) that they have occaſioned Quarrels in all parts of the Chriſtian world, yet the Diſciples were wholy ſilent, being very ſenſible what ſuch Sacred Feaſts did mean in thoſe days, and what the general ſenſe of Mankind was about them. They could not but know, that by eating of things which had been offered at the Altar, men undertook to obſerve that Religion to which that ſacred Rite did belong, and

and whereof it was a part. They could not but know, that by ſuch an action they had a right to thoſe benefits, which the Sacrifice had been offered up for, and ſo they became very nearly related to God as his Favourites, and Family. And when they found, by our Saviouts diſcourſe, that he would offer up himſelf a Sacrifice for them, and heard him now ſay of the bread in his hands, this is my Body, they might eaſily apprehend him to mean, that they were to eat of Bread in the *Place* and *Room* of his fleſh, and *inſtead* of feeding upon his Natural Body. Conſidering that the Lamb which was dreſt for the Paſchal-Supper was uſually called the *Body* of the *Paſſeover*, no ſooner did Chriſt call the Loaf, *His Body*, but they did inſtantly conceive, it was appointed to be eaten *for* his Body, and *in liew* of it, eſpecially ſince he had told them before, that they were not to feed on him, as they were wont to feed upon the Lamb, after a carnal and croſs manner, becauſe *the Fleſh profiteth nothing*, Joh.6.63. Hence they ſaw preſently, that this inſtitution did very much reſemble the Sacrifical Banquets which had been obſerved of old (only it was of a more Noble importance and ſignification) and ſo they troubled not the Lord with enquiries, being ſufficiently ſatisfied of the Nature and meaning of ſuch ſolemnities. And

And this we may ſuppoſe to have been the Reaſon too, why we find ſo few directions in the Scriptures of the New Teſtament about preparing our ſelves for a worthy eating of this Bleſſed Sacrament. For there is little, or nothing ſaid upon this Subject, ſetting aſide what *Saint Paul* once occaſionally ſaid of ſelf examination in 1 *Cor.* 11. 28. For the thing was not ſo very needful; becauſe ſuch directions might eaſily be drawn even from the conſideration of the Nature and ends of this Holy Banquet, and men already had great impreſſions and apprehenſions of their duty in order to a due celebration of thoſe Solemnities, to which this Myſtery was Parallel and Analogous. With what Religion did the very Heathens prepare themſelves, by waſhing their Bodies, and by abſtaining from worldly and Carnal Pleaſures, before they addreſſed themſelves to the Tables of their Gods? And with what care and curioſity did the Jews pick every Crum of Leaven out of their houſes, and uſe other obſervances, before they preſumed to eat of the Paſſeover? The very reſemblance and Analogy between this Myſtery and that, is enough to miniſter directions, about preparing and purifying our Spirits in order to it, and whatſoever is neceſſary in that point

point, may be eaſily gathered and concluded from the conſideration of the Purport and reaſon of this Holy Rite. All which is loſt, by mens taking no notice of that Analogy which it bears to other Sacrifical Feaſts; and therefore it is no wonder, that the Socinians ſpeak ſo coldly of this matter, and that they are as ſuperficial and ſlight about the buſineſs of preparation, as they are ſlovenly, Rude, and irreverent at the Celebration of this Myſtery.

Theſe things being laid down as the Foundation and Ground-work of what I have to ſay upon this ſubject, the task I have undertaken will be attended with the fewer difficulties, the true notion of this Sacrament will be the more readily conceived, the great errors about it will be the more eaſily removed, the truths concerning it will be ſettled with the greater firmneſs and ſolidity, and every thing will be apprehended (I hope) with the greater perſpicuity, and clearneſs; which is the thing that I much aim at in this whole matter.

The ſum briefly is this; that this Chriſtian Rite is a Sacrifical Banquet, which beareth ſome proportionable likeneſs to thoſe Sacrifical Banquets, which were Religiouſly Celebrated of Old by the generalty

rality of mankind: So that as Jews and Heathens were wont to feed upon a Sacrificed Beaſt, ſo we Chriſtians do feed upon a Sacrificed Redeemer: after a *Corporeal* manner we feed upon the *Figure* of him; that is, we partake of Bread inſtead of that his Fleſh (which is his *Natural* Body;) but after a *Spiritual* manner we feed upon him *Himſelf*; that is, we partake of his Virtues and Divine nature (which is his *Spiritual* Body.)

CHAP.

CHAP. II.

Of the Ends of this Sacrament. First, it is a Memorial of Chriſts Love; proved from Chriſts own words: From its Analogy to other Sacrifical Banquets; and from the Practice of the Ancient Church. Two inferences, the one againſt Romaniſts, the other againſt our Diſſenters.

THe Nature of this Myſtery being unfolded, proceed we in the next place to conſider the Ends and Purpoſes for which it was appointed.

1. Now one great End is readily granted on all hands; only ſome differ a little about rendring the word ἀνάμνησις, which is the expreſſion in the Original. 1. Some render it, *Recordatio*; as if this ſolemnity was intended to put men in mind of Chriſts paſſion and to bring his Love to their remembrance. Nor have the

the Socinians ſufficient reaſon to quarrel with this interpretation, becauſe (as they argue) men ought to remember the Lords Paſſion *before* they come to the Lords Supper.

Niſi quis antequam illuc accedat, non modo rectè mortis Chriſti meminerit, ſed ejus efficaciam & fructum jam interiore animo guſtet ac ſentiat, indignus planè eſt, qui eò accedat. Socin. ubi Supra.

'Tis true, we ought to do ſo; and 'tis a true that this ſolemnity is a proper means to *excite* us to do ſo, to engage us to ſequeſter ſome time for antecedent Meditations, to conſider of the Divine goodneſs and of our own unworthineſs before hand, to view the ſeveral parts of our Saviours Life and ſufferings, and to obſerve the greatneſs of his love throughout the whole, that we may come to the Holy Table with ſouls poſſeſt with a deep ſenſe of God mercies, and with hearts full of zeal, of thankfulneſs, of repentance, and of Devotion; which we are apt at other times not to be ſo ſolicitouſly careful of. At the inſtitution of the Paſſeover, the Jews were commanded to take the Lamb into their houſes on the *tenth day of Niſan*, and to Keep it up until the fourteenth of the ſame Month, *Exod.* 12. And one reaſon which the Jews give of this is, that in thoſe four days by having the Lamb under their eye, they might be ſtirred up to continual conſiderations and conferences of their Redemption out of *Egypt*; for which reaſon they have a

Paul Fagius in Exod. 12.

Tradition

on among them, that during thoſe four days the Lamb was tyed by a bed-ſide. And thus do the thoughts of this Chriſtian Feaſt, when it is near at hand, very much ſerve to *excite* men to the moſt ſerious conſiderations of the Redemption of all Mankind by that *Lamb of God* which taketh away the ſins of the World. And beſides, the breaking of the *Bread*, and the pouring forth of the *Wine*, together with the *mention* that then is made of our Lords death, do abundantly ſerve to *imprint* in our minds a memory of the Paſſion after a moſt lively and efficacious manner; ſo that it is not in any wiſe an *Unfit* or *Improper* way of ſpeaking, to ſay that this Sacrament is unto us a *Remembrancer* of our Duty.

2. But ſecondly, the generality of Divines render the Word (as the Socinians do) *Commemoratio*; meaning, that this Myſtery was appointed as a Teſt of mens conſtancy, that to the Worlds end they might publickly *Profeſs* their Faith in a crucified Redeemer, by *ſhewing forth* their dear Lords death, and by conſtantly celebrating the memorial of his bitter, but meritorious Paſſion. I ſhew'd before, how the *Jews* were wont, at their Paſchal Supper to commemorate, and expreſs the joyful ſenſe they had of the deliverance of their Nation from the Brick-Kilns, and the Cruelties of

the Egyptians. In like manner the *Heathen* Feſtivals were ſo many ſtanding *Monuments* of thoſe kindneſſes, which their ſuppoſed Deities had done for them, whether they were recoveries from Plagues, or deliverances from Tyrants, or the building of Cities, or victories in War, and the like. Theſe things they were wont to *Commemorate* ſolemnly, and to rehearſe them at their Sacrifical Banquets in Honour of their Gods, adding divers ſorts of Hymns and Praiſes, and ſhewing all manner of thankfulneſs for them. Now this *Chriſtian* Myſtery being a Religious Feaſt upon a ſacrificed Saviour the very *Nature* and *Analogy* thereof doth ſufficiently ſhew this to be one purpoſe and end of it, that we ſhould *publiſh*, *declare* and *commemorate* the exceeding riches of Gods *Grace by his kindneſs to us in Jeſus Chriſt*, and that we ſhould teſtifie the ſenſe we have of it by all manner of Euchariſtical acts and expreſſions of Affection. For the word ἀνάμνησις importeth a great deal *more* than a bare Commemoration: It ſignifies here ſuch an outward Profeſſion as is attended with inward *Heartineſs*, and with the intenſeſt action

Οὐδὲ γὰρ τὰς Ἑλλήνων ἑορτὰς εὑρήσεις πάνυ τι τῶν τοιούτων ἀφεσηλυίας ὑπομνημάτων. ἑορτάζουσι γὰρ ἴσως καὶ ἐκεῖνοι νόσων ἀποφυγὰς, καὶ τυραννίδων ἐλευθερώσεις, &c. Chryſoſt. in Paſcha λογ. 5. *Non ſolum inter Sacrificia, ſed etiam in conviviis & in omnibus ſolennitatibus antiquorum erant ſermones de rebus ab illis diis geſtis.* Nat. Com. mythol. l. 1. c. 1. *Inter veſcendum laudes diis canere aſſuerant his, quibus ſacrum fieret, &c.* Alex. ab Alex. genial. dier. l. 4. c. 17.

actions of *Grateful* and *Fervent* Souls. The Apoſtle ſpeaking of the Moſaical Oblations which were to be once a year upon the Day of expiation, ſaith in *Heb.* 10. 3. that in thoſe Sacrifices there was yearly ἀναμνησις ἁμαρτιῶν or a Remembrance of ſins. He doth not mean a bare *acknowledgment* of ſin, but ſuch an acknowledgement as was accompanied with *Compunction*, with *Repentance*, or with ſolemn Deprecations of Gods Wrath. *Paulus Fagius* hath noted the form of that Confeſſion which the High Prieſt was wont to uſe upon that great and ſolemn day, according to the account which the Hebrew Doctors give of it. It was (ſaith he) a threefold Confeſſion *i. e.* he confeſt his own ſins, and the ſins of the Sons of *Aaron*, and the ſins of all the Children of *Iſrael*; and it was to this effect: "O Lord, I and my houſe, and the ſons of "*Aaron*, and all thy people the houſe of "*Iſrael*, have ſinned, have done iniquity, "have prevaricated before thee. I beſeech "thee O Lord, forgive the ſins, the iniqui-"ties, the prevarications, whereby I and "my houſe, and the ſons of *Aaron*, and all "thy people the houſe of *Iſrael*, have ſin-"ned, have done iniquity, have prevarica-"ted before thee. By *Sins*, the Hebrews mean all acts of *Ignorance*; by *Iniquities*, all *Preſumptuous* and willful tranſgreſſions; *In* Levit. 16.

and by *Prevarications*, all kinds of Rebellion, and *Apoſtacy* from God, and with this threefold confeſſion, a general *Faſt* was to be joyned, and the Law required them all to afflict their Souls; noting that *Remorſe* and *Anguiſh* of Spirit, which Prieſt and People were to be under at that time; and theſe hearty expreſſions of Penitence and contrition is that, which the Author to the *Hebrews* calls, the *Remembrance of Sins*. Thus ſhould the Commemoration of Chriſts death for Sin be full of *Life* and *Vigour*, accompanied with ſuch mortifications of Fleſh and Spirit, as are undeniable arguments both of that bitter ſenſe we ought to have of our own Vileneſs, and of thoſe raviſhing apprehenſions of the Divine love, which the Commemoration of our Saviours ſufferings is apt to beget in us. Briefly, though the Holy Jeſus was about to die when he inſtituted this Myſtery, yet his deſign was to live for ever in the hearts of his Diſciples: and becauſe nothing is more common among men (albeit nothing unbecomes men more) than to let the Remembrance of Gods mercies, ſlide away from them, and to Bury his favours in Oblivion, therefore to help our infirmities Chriſt ordained a perpetual uſe of this Holy Banquet, that his Fathers and his own Love might be had in everlaſting

remem-

remembrance, For nothing ſerveth more to perpetuate the memory of any ſignal and remarkeable Event, than when Men aſſemble themſelves ſolemnly to *Eat* and *Drink* together by *Occaſion* and upon the *Score* of that Event. This was the ground and Reaſon of all the fixt Feſtivals, among the old *Heathens*, that by means thereof the memory of thoſe great atchievements which their reputed gods had done, might be tranſmitted and handed down from one generation to another. And this was one great reaſon why the *Paſchal Supper* was inſtituted, that it might be a *Memorial* unto the Jews, *Exod.* 12. 14 And leſt through the negligence of men, the deliverance, which God at that time wrought, ſhould at any time after be forgotten, God added this command at the 26 and 27 Verſes of that Chapter. It ſhall come to paſs, *when your Children ſhall ſay unto you, what mean you by this ſervice, that ye ſhall ſay, it is the Sacrifice* (in memory) *of the Lords Paſſeover, who paſſed over the Houſes of the Children of* Iſrael *in* Egypt, *when he ſmote the Egyptians.* It is very obſervable, that the incredulous and ſtiff-necked Jews do now expect to be redeemed again out of all their thraldome by the *Meſſiah*, juſt at the ſelf *ſame time* of the year, when their

Fathers were redeemed of Old by God out of the houſe of Bondage. For to this purpoſe (ſaith my Author) we read in the Cabaliſts; "In the ſame day, *viz.* "on the fifteenth day of "*Niſan*, (that is in *March*) "the *Iſraelites* ſhall be re- "deemed in the days of the *Meſſiah*, "as they were formerly redeemed on that "day, at their departure out of *Egypt*. What thoſe fond people expect ſtill, was accompliſht long ago: For it was juſt at *that time*, that the Lord Jeſus (that immaculate Lamb of God) was ſlain to Redeem all Mankind: And as the Paſſeover-Feaſt among the Jews was inſtituted for the Commemoration of one deliverance out of great Bondage, ſo was this Feaſt, now uſed by us, inſtituted for the Commemoration of another deliverance from a greater and more intollerable ſervitude; that Chriſt our Redeemer may never be out of our minds, tho he be gone into Heaven, but that we ſhould moſt ſolemnly celebrate a perpetual memory of his infinite Love, and unſpeakable Condeſcention. Accordingly the ancient Church was wont to be very *Prolix* in the Prayer of *Conſecration*. For having made mention, firſt of the Majeſty and

Id quod patet ex ipſorum verbis, quæ apud illorum Cabaliſtas in hunc modum leguntur; in eadem die, viz. quintadecima die menſis Niſan, ſcilicet Martis, redimendus eſt Iſrael in diebus Meſſiæ, quemadmodum redempti ſunt eo die; de quo ſcribitur, in diebus egreſſionis tuæ ex Egypto oſtendam mirabilia, p. Jag. in Exod. 12.

Vide Conſt. Apoſt. lib.

and perfections of God, then of the Creation of Angels, of Man, and of the whole World, then of his Providence over *Adam*, over *Seth*, and *Enoch*, over *Noah*, over *Abraham*, over the twelve Patriarchs, and over all the Children of *Israel*; and having concluded that part on this wise; "For "all these things glory be to thee, Lord God "Almighty; infinite Hosts of Angels and "Archangels worship thee, Thrones, Do-"minions, Principalities, Powers, and in-"numerable Armies of Heavenly Spirits, the "Cherubim, and six-winged Seraphim, "with thousands of thousands of Angels "and Archangels, that continually cry, Ho-"ly, Holy, Holy, Lord God of Sabbaoth; "Heaven and earth are full of thy Glory, "Glory be to thee unto everlasting Ages: Then the Church was wont to go on to make mention of the Holy and only begotten Son of God, of his love to Mankind, of his Incarnation and Birth of a Virgin, of his Life, Laws, Miracles, and Humility of his Passion, Crucifixon, Death, Burial, Resurrection and Ascension into Heaven: μεμνημένοι ἓν, said they, "we being mindful "of, and commemorating his sufferings, "do give thee thanks according to his com-"mand, who in the night when he was be-"trayed took bread into his Holy hands "and looking up to Heaven to thee his God

"God and Father, brake it, and gave it to "his Diſciples, and ſo forth. This is that ἀνάμνησις which our bleſſed Redeemer meant and ſpake of, not a *Cold* faint heartleſs ſpeaking of that Love of his, which was ſtronger than the moſt Torturing Agonies, and than Death it ſelf; but ſuch a *Devout* commemoration as is attended with Solemnity, with admiration, with active and vigorous Affections, with the meltings and diſſolutions of the hardeſt hearts, with ſuch Divine Raptures, Extaſies, and Flights of mind, as if our Souls had dropt their mantles of Fleſh, and were entred into Heaven to bear their parts in that Quire of Bleſſed Spirits above. This was one End and reaſon, for which the Holy Jeſus appointed the uſe of this Myſterious, Evangelical Banquet.

And before I let this point go out of my hands, there are two things which I would note from this conſideration.

1. Firſt, that at this Bleſſed Sacrament there is not any *New Sacrificing*, or offering up of Chriſt to expiate Sin, but only a *Commemoration* of his Death, a *Memorial* of that *One* Sacrifice which he offered unto his Father when he offered up himſelf upon the Croſs for us. The Romaniſts are ſtrongly perſwaded, that as the ſubſtance of Chriſts Natural Body is really in the Hoſt

Hoſt, ſo he is really, truly and literally Sacrificed there, as a Propitiatory Oblation both for the living and the Dead too. But 'tis a modeſt cenſure to ſay (for 'tis the the leaſt we can ſay) of this conceit, that 'tis a very fond and groundleſs fancy; becauſe neither from our Saviours words at the *Inſtitution*, nor from St. *Pauls Repeating* the Story, nor from the *Nature* and *Analogy* of this Feaſt, can we gather any thing that gives Colour to this Principle; it being apparent every way, that Chriſt intended this Myſtery, not that he ſhould ſuffer in it *a freſh*, or be Sacrificed in it *a-freſh*, but that we ſhould thereby Commemorate and ſhew forth his Paſſion in *Golgotha*. Indeed in ſome caſes the ſame thing may be ſaid to be a *Commemoration* of a Sacrifice, and a *true Sacrifice* alſo; as the Paſchal Lamb at *Jeruſalem* was truly a Sacrifice, and a Memorial too of the Lamb that was ſacrificed in *Egypt*. But it cannot be ſaid to be ſo in this caſe, becauſe 'tis Contradictory to the Apoſtles *argumentation* in *Heb.* 10, where he ſhews, that Chriſts Sacrificing of himſelf, had this *Prerogative*, this dignity above all *Legal* Oblations, that it needed not (as the others did) any *Repeating*, whereas the Sacrifices under the Law were offered *year by year continually, and every Prieſt ſtood Mini-*

Miniſtring and offering oftentimes the ſame Sacrifices, Chriſt our High Prieſt offered one perfect Sacrifice for ſins for ever, and ſo ſate down on the right hand of God, by that one offering of himſelf having perfected for ever them that are ſanctified, and having ſanctified them through the offering of his own Body once for all. So that unleſs we will give the Apoſtle the Lie, we cannot affirm any Propitiatory Sacrifice to be in this Myſtery.

'Tis true; this bleſſed Sacrament is *called* a Sacrifice (or rather the whole *Action* and *Rite* is called ſo) and it is ſo in ſome ſenſe, even as *Prayer* is called a * Sacrifice *Pſal.* 141. 2. and as *Praiſes* are called a Sacrifice, *Heb.* 13. 15. and as *Righteouſneſs* and a broken Spirit are called Sacrifices, *Pſal.* 51. 17. and as *Almſdeeds* are called Sacrifices, *Heb.* 13. 16. and as the devoting our ſelves to the ſervice of God is called the preſenting of our Bodies a *Living* Sacrifice, *Rom.* 12. 1. For, at this Holy Sacrament we are bound to do all this, to bleſs Gods Name (therefore 'tis called the *Euchariſt*, from our Praiſes and Thankſgivings) to implore Gods goodneſs, to offer up to him the Oblation of Penitent Hearts, to preſent him with ſome of our Worldly ſubſtance, to vow obedience to his Laws, and to offer unto him *our ſelves, our Souls* an

* *Vid.* Tertull. p. 187. H. 104.

and Bodies, as a reaſonable, Holy, and lively Sacriſice (as we profeſs in that excellent Prayer after the Communion.) It is *Hence*, and upon theſe accounts (not from any real Sacrificing of *Chriſt*, but from the *offering up* of our *Devotion*, of our ſelves, and of our Goods,) that the Celebration of this Myſtery is called a Sacrifice. And hence it is too, that the Lords Table is called an *Altar* (as it was called in the * Ancient times of Chriſtianity, but that ſome weak men now love to quarrel with words;) and the Place too where the Table ſtood was called the || θυσιαστήριον or

* So Can. Apoſt. 3. So S. *Cyprian* every where calls the Lords Table. And ſo doth *Tertullian*, *Nonne ſolenior eſt ſtatio tua, ſi ad Aram dei ſteteris? de* Orat. cap. 14. And I Suppoſe the ancient Chriſtians took occaſion of ſpeaking thus from thoſe words of our Saviour *Matth.* 5. 23, 24. if thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, *&c.* which words do certainly relate to thoſe Oblations which Chriſt intended ſhould be made (and in the Apoſtolical times were made) in the Church. || So the Author *de Eccles. Hierarch.* c. 3. ὁ μὲν ἱεραρχὴς ἐν μέσῳ τῷ θείῳ θυσιαστηρίῳ καθίσαται; where he means the *Sacrarium* or Holy place where the Table ſtands. And to the ſame purpoſe the word is uſed by *Ignatius* in thoſe expreſſions of his, ἐὰν μή τις ᾖ ἐντὸς θυσιαστηρίου, *Ep. ad Epheſ.* And ὁ ἐντὸς θυσιαστηρίου ὤν, *Ep. ad Tralles.* Where he urgeth that neceſſity which people are under to joyn with the Biſhop, and the reſt of the Clergy in the Publick Prayers of the Church. For Anciently Prayer was made in the Chancel at the Holy Table; as 'tis inſinuated *Ignat. Ep. ad Epheſ.* And by *Tertullian*, Exhort. ad Caſtit cap. 10. *Si Spiritus reus apud ſe ſit, conſcientia erubeſcit, quomodo audebit Orationem dicere ad Altare?* Hence Biſhop Uſher notes, that ναὸς and θυσιαστήριον ſometimes ſignifie the ſame thing; that is, the Altar-place: *Unde in* Polycarpi *ad Philippenſes, &* Ignatio *ad* Tarſenſes *tributâ Epiſtolâ*, θυσιαστήριον θεοῦ *a vulgato Latino interprete Sacrarium Dei, rectè eſt redditum.* Armachan *not. in* Ignat. *Ep. ad Magnes.* Num. 42.

Altar

Altar-place) becauſe it is *there* (or *ſhould* be there) before the Lords Table, that we preſent to the Divine Majeſty of God all our Chriſtian Sacrifices, and perform the Offertory (as I ſhall hereafter ſhew at large, that all Chriſtians were wont to do in the Primitive and Apoſtolical times of the Church.) But to call the Sacrament a Sacrifice, or the Holy Table an Altar, upon preſumption that *Chriſt* is really Sacrificed, and in his Natural Body offered up there, is a Solæciſm in Divinity, and that which is utterly *againſt* the ſenſe of the Ancient Doctors of the Chriſtian Church.

For though in many Liturgies and other Ancient Books, we often find mention to be made of Oblations and Sacrifices at the Celebration of the Holy Sacrament, yet this is meant of thoſe ſacrifices and Offerings which I have now ſpoken of, and which all Reformed Churches allow of: and particularly the Ancients point to thoſe Liberal *Gifts*, which Chriſtians in thoſe times brought with them to the Church, to be preſented and offered up to God on the Holy Table, as an humble acknowledgement, that the whole Earth was the Lords, and as a Grateful Recognition of his *Right* to all, of his *Dominion* over all, and of his *propriety* in all the poſſeſſions they did enjoy. To this purpoſe I ſhall note a paſ-

ſage

ſage or two out of that very ancient Writer, *Irenæus*: "Oblations in general, "are not forbidden us (ſays he) there "are oblations under the Law, and there "are Oblations under the Goſpel, there "were Sacrifices among the Jews, and there "are Sacrifices in the Church. And again: "Our Lord incouraging his Diſciples to "offer unto God the firſt Fruits of his "Creatures (not for that God hath any "need thereof, but that they might ſhew "themſelves neither unfruitful nor un-"thankful) he took that Bread which was "made of his Creatures, and gave thanks "ſaying, this is my body; and he like-"wiſe acknowledged the Cup (conſiſting "of the Creature which we uſe) to be "his Blood; and thus he taught the New "Oblation of the new Teſtament, which "the Church receiving from the Apoſtles, "offers throughout the world unto God. "And elſewhere ſpeaking of the ſame thing, he ſaith, "that the Oblation of the Church "which our Lord taught and appointed "to be offered through all the World, is "accounted a pure Sacrifice with God. If any of the Fathers have ſpoken, as if Chriſt was offered up in the Holy Sacrament, they are to be underſtood as ſpeaking *figuratively* and *improperly*, becauſe the *Signs* and Symbols of Chriſts Body and Blood

l. 4, c. 34.

l. 4. c. 32. *in fine.*

c. 34. *in initio.*

are

are presented upon the Table. Their meaning was (and they said so, when they spake strictly and *distinctly*) that they offered a *Memorial* instead of a Sacrifice (as *Eusebius* said) And to instance in no more, nothing can be more plain, then what S. *Chrysostome* hath said upon this subject; *viz.* That though we offer every day, yet we do but make a *Commemoration* of Christs Death; that this that is done now, is in *Remembrance* of that which was done before: that we offer not another, nor a different Sacrifice, as the Jewish High Priest did; but still one and the same, or *rather* (saith he) we perform the *Remembrance* of a Sacrifice: which is the very same that *Justin Martyr* affirmed of our using the Bread in the Sacrament, that it is εἰς ἀναμνησιν ὧν πάθως ἔ ἔπαθεν in *Memory* of that Passion which Christ was pleased to undergo for us Men, and for our salvation.

Μνήμην ἀντιθυσίας, *Euseb. dem. Evang.* l. 1. c. 10.

Hom. 17. *in* Heb.

Dial. cum Tryph. pag. 260.

I have noted all this to shew, how grosly the Romanists are deceived in that which many poor wretches among them take to be a main part of Religion, tho I am afraid their Crafty Guides tell them so for their own *Interest* and *Advantage*. For do but take away the Doctrine of Christ being really Sacrificed under the species of Bread and Wine, and their *Masse* for Quick and Dead must go away next,

then

then the Doctrine of *Purgatory* muſt down too, then the Practice of praying for ſouls ſuppoſed to be in *Torments* there, muſt down alſo, and then the conceit of Abſolutions and *Indulgences*, and divers other *Lucrative* Arts, whereby the Knaviſh Prieſts cheat ignorant and Eaſie People out of their Mony; till in the end, by taking away firſt one ſhore and then another, the old rotten Houſe drops down upon their Heads, which hath been held up hitherto by *this* Artificial Prop (among others) that our bleſſed Saviour is *Really* and *Truly* offered up a Sacrifice for all men in this Myſtery, whereas indeed it is not a Sacrificing of him, but a *Repreſentation* and *memorial* of the great Sacrifice upon the Croſs.

2. That which I would note in the ſecond place is, that this Bleſſed Sacrament was intended to be, not a Memorial of the *Paſſeover-Supper*, which Chriſt Celebrated the ſame Night that he was betray'd, but a Commemoration of his *Paſſion* and *Death* on the day following. This indeed is very obvious and eaſie to be obſerved: And yet for want of minding this thing well, many weak people among our ſelves have been unfortunately lead aſide into wrong and ſuperſtitious conceits, about ſome *Circumſtances* which relate to this ſolemnity. Becauſe the Paſſeover was eaten at *Night*,

there-

therefore ſome conclude, that this *Sacrament* ought not to be ſolemniz'd at any other time. And becauſe our Saviour and his Diſciples did (as they ſuppoſe) eat the Paſſeover *Sitting*, therefore theſe men infer, that it is not lawful for us to receive this Sacrament in a *Kneeling* poſture. They would have us to be guided by thoſe Uſages and Rites which were obſerved at the *Paſchal-Feaſt*, as if the Cuſtomes then were preſidents to govern and direct us now, and as if this Feaſt of ours were not only *Analagous* unto, but alſo a *Repreſentation* and Memorial of that Feſtival among the Jews. But all this is nothing but a Rope of ſand, and any man may find it ſo, that will but conſider the thing rightly. For this being a ſacrifical Banquet, at which we do Commemorate the intollerable ſufferings, and infinite Love of the Son of God, ſuch Rituals are to be obſerved now as are moſt *Congruous* and *ſuitable* to the *Nature* and *Ends* of this Myſtery. As for the Paſſeover-Supper, it is ceaſed and out of doors long ago, together with thoſe obſervances which were belonging and appendant to it, and we have nothing to do with them, becauſe they were grounded upon *ſpecial* reaſons, and were of *proper* uſe, and of *peculiar* ſignificancy to the *Jews*. Thus the

time

Time of its Celebration was to be at Night, becauſe it was in the *Night time*, that the Lord ſmote the firſt born of the Egyptians, and paſſed over the houſes of the Iſraelites, and this concerns us no more than it concerns us to Celebrate the very *Day* of their deliverance out of *Egypt*. Thus alſo for the *Poſture* uſed at the eating of the Paſſeover, at firſt it was probably a *Standing* poſture, becauſe the Jews were commanded to eat it with their *Loyns girded, with their ſhooes on their Feet, and with their Staff in their hand.* But there were *proper* and *peculiar* reaſons for this Ceremony; for it was *Significative* and in *Token* of their great *Haſte*; and that concerns *us* no more neither, than it concerns us to eat *Unleavened* Bread which was in token of their Haſte alſo. In our Saviours time the Poſture was *Altered* (as I ſhall ſhew in its due place) and 'twas neither ſtanding nor ſitting (as many ignorant mem conceive) but a *Recumbent* and *Leaning* poſture, one gueſt lying along in the boſome of another, as (St. *John* lay in our Lords Boſome) ſo making part of a Round or Oval figure. And even *This* poſture was of *peculiar* ſignificancy to the Jews too, for it was in Token that their *Journey* and Travels were at an *End*, and that they were poſſeſt of the Land of *Reſt*,

which God had ſworn to their Fathers, that he would give them. So that neither from hence can we gather any thing that bindes us, unleſs it be this, that in circumſtantial matters we ſhould ſubmit to thoſe innocent uſages, which either the Laws, or Cuſtomes of a Nation, or the Reaſon of times have introduced, as our Bleſſed Saviour himſelf did, who took ſuch Cuſtomes as they *were*, and obſerved them as he *found* them, not troubling the World with debates and Controverſies about things of nothing.

So then, the Rites uſed at the Paſſeover are no *Leading* Rites to us, nor are we to Copy out that pattern any more than we are Commemorate the Jews feaſt. This Sacrament of ours is not a Memorial of the Paſchal Supper, but of our bleſſed Redeemers *Death*; and accordingly we are to uſe ſuch Rituals as are moſt *proper* and *ſuitable* to the meaning and purpoſe of this Myſtery, and moſt ſignificative unto *Us*. Conſidering that it was between *Nine* and *Three* of the Clock, that our dear Lord was hurried to *Golgotha*, nailed to the Croſs, and there hung upon four wounds, languiſhing, bleeding, dying with pangs and throws unſpeakable, unconceivable, it is proper for us to Celebrate about *Noon* this Bleſſed Sacrament, which is the Memo-

rial

rial of his Great Paſſion. Conſidering too the *Intendments* of this Myſtery, that it ſerveth (as I ſhall prove as I go along) to engage us to be faithful and True to the Redeemer of our Souls, and to convey unto us all thoſe benefits, which he purchaſed for us by his Paſſion, as Pardon of Sin, the Communication of his Bleſſed body and Blood, the aſſiſtance of his Holy Spirit, a cloſe Union with him, and an aſſurance of a glorious Immortality; and conſidering alſo what *We* are, that the Divine Goodneſs ſhould be thus propitious and kind to us, his *Unworthy*, *Deſpicable*, becauſe *Sinful* Creatures, I appeal to any man of ſenſe and true humility, if it be not moſt *proper*, moſt *becoming* us (were Laws and Cuſtomes altogether *ſilent*) to receive the bleſſed inſtruments and Pledges of the Divine Grace in the *Lowlyeſt*, in the moſt *Reverent*, in the moſt *Humble* poſture, and after ſuch a manner as is moſt *expreſſive* of that ſenſe we ought to have of our own Vileneſs and nothingneſs, and of the Love of Jeſus. When I, who am ſo unworthy, that the Lord ſhould come under my *Roof*, am invited to come ſo near unto him, as to lie (as it were) not in his *Boſome*, but in his *Heart* too, and to take into my hands the Holy Seals of his deareſt Love, of his tendereſt and ever-

laſting Compaſſions, then be thou Proſtrate, O my Soul; let me then *Worſhip*, and *fall down*, and *Kneel* before the Lord my Redeemer, and if there be any thing viler than the Duſt; or any place lower and baſer than the Earth, let my ſinful Body grovel and lie there. Thus the *Nature* and *Ends* of this Sacrament, and the conſideration that it ſerves to Commemorate, not what the *Jews* did at their Paſchal Supper, but what *Chriſt*, our true Paſſeover, did in being Sacrificed for us, are enough to take any humble man *off* from that regard which Superſtitious Perſons have of ſuppoſed Jewiſh poſtures; becauſe we are not to repreſent and Commemorate *their Actions*, but to ſhew forth the bitter *Paſſion* and *Death* of the Holy *Jeſus*. And this ſhall ſuffice to be ſaid, as the *Uſe* and *Improvement* of this matter; that this Euchariſtical ſolemnity was intended to be a a perpetual and ſtanding Memorial of our Saviours ſufferings and Love: *Do this in Remembrance*, in Commemoration of me: That's one great End of this ſacrifical Banquet.

CHAP.

CHAP. III.

The ſecond End of the Holy Sacrament, to be a Covenant-Feaſt. The Ancient and general uſe of Covenant Feaſts. That this is ſuch proved from its Analogy to thoſe Ancient Covenant Feaſts, among Heathens and Jews, and from the Words of Chriſt at the Inſtitutions. Two concluſions.

BY the leave of the Socinians we will go further, and confidently affirm, that this Holy Sacrament is intended to another End too, *viz.* that it may be a Federal Rite, or a Covenant banquet between God and the Communicants. By a Covenant is meant, ſuch a Communion, Allyance, and League with God, whereby he claimeth a peculiar right, intereſt, and propriety in us, as in thoſe who have devoted our ſelves to his Worſhip

and ſervice, and expect good things at his hand. And by a Covenant-Banquet is meant ſuch a Religious Feaſt, whereby a League of that nature is contracted or Confirmed.

This at firſt may ſeem ſomewhat dark to you, becauſe the generality of us are not well acquainted with the old Cuſtomes of of other Countries, eſpecially of the Oriental Nations; the right underſtanding whereof will give us a great deal of light into this matter. For the opening of it therefore we muſt know, that it was very uſual for People, eſpecially in the Eaſtern parts of the World, to make and ratifie Contracts by eating and drinking together. Of this the Holy Scriptures give us ſome plain Exemples. For that Feaſt which *Abimelech* and *Iſaac* celebrated together *Gen.* 26. 30. was a Covenant-Feaſt, a token and ſymbol of Friendſhip between them. *Labans* eating with *Jacob* upon an heap of ſtones, *Gen.* 31.46. was no other then a Fœderal rite. The *Iſraelites* eating of the *Gibeonites* Victuals, *Joſh.* 9. 14. was the contracting of a League with thoſe crafty people, which the *Iſraelites* were blameable for doing without asking Counſel at the mouth of the Lord; for had they firſt enquired of God, they had not been Circumvented, as they were into

conſe

confederacy with them. When *David* after an upbraiding manner ſpake of his friends treachery (in words which are very appicable to *Judas*) *Pſal.* 41. 9. mine own familiar Friend (ſaid he) in whom I truſted, which did eat *of my Bread*, hath lift up his heel againſt me: He meant one, that had entred into *Covenant* with him by a *Feaſt* (as you find that *Abner* did in 2 *Sam.* 3. 20.) and therefore inſtead of a *Friend*, 'tis otherwiſe rendred in the Margin of our Bibles, the man of my *peace*, or the man that was at peace with me. Hence the Hebrew word which ſignifies a *Covenant*, is derived from a Root which ſignifies to *Eat*. And hence too we read of an Idol among the *Sichemites*, which was called *Berith* (or the God of a *Covenant*) becauſe the people of that place were wont, when they made Covenants, to eat and drink with their Confederates in the houſe of that God of theirs, as you find they did, when they entred into a League with *Gaal*, and made him their Head in Oppoſition to *Abimelech*, *Jud.* 9. 27.

ברית ברה *comedit.*

But humane Writers afford many inſtances of this Nature, how people were wont anciently to make and Ratifie *Covenants* between Nation and Nation, betwen party and party, and between

* Man and Wife, ſometimes by ‖ Eating *Bread*, ſometimes by drinking *Wine*, and frequently by † partaking of *Both* together, which doth evidently ſhew, that it was the general cuſtome of Mankind to *Contract* and *Covenant* with one another by the viſible rites of *Feaſting*; that, as we now are wont to confirm Covenants by ſigning of *deeds* ſo the common cuſtome of the world formerly was to enter into Covenants, and to Ratifie all Contracts by *Banqueting* together.

* *Apud Græcos & Macedones panem gladio diviſum, ſponſum & ſponſam cum ineunt ſponſalia, guſtare ſolenne fuit. Apud Galatas ut ex eodem poculo vir & uxor libant*, Alex. *ab* Alex. l. 2. c. 5. This was called *Confarreatio*, a marrying by the Rite of eating a Bride-cake, which had been firſt offered as a ſacrifice; and 'twas the moſt ſacred band of Love. *Nihil confarreationis fœdere in ſponſalibus Religioſius fuit.* Id. ibid. *vide* & Gyrald. *de diis* Gent. Syntag. 17. p. 487. ‖ *Feriebant pleriq; fœdera vel pane præciſo & invicem guſtato, aut vini poculo Epoto. ab* Alex. gen. dier. l. 5. c. 3. † *Apud Perſas inter vinum & epulas frequenti convivio, in quo uxores & filios, cæteroſq; quos charos habent, tanquam fider pignora adhibebant, ibiq; inter Sacra menſæ, velut apud hoſpitales deos, fœdera & pacta inibant, eam fidem ſocialem rati, & manſuræ pacis pignus inviolabile. Qui etiam mos Germanorum fuit, ut de pace & bello, deq; fœderibus, ſocietatibus, amicitiis, ſponſaliis & pactis, in conviviis inter pocula decernant.* Id. ibid. Hence we read of the φιλοτήσιον κοτύλην among the Greeks, a Cup of Friendſhip. Theogn.

To draw down this obſervation now, and to make it ſerviceable to our preſent purpoſe, and buſineſs concerning this religious, Chriſtian Feaſt, the bleſſed Sacrament: There are theſe three things which I ſhall prove in their order.

1. That thoſe Religious Feaſts which the

the old Heathens celebrated before their Idols, were visible Rites whereby they Covenanted with those imaginary Deities.

2. That those Sacrifical Feasts, which were observed by Gods people, according to the Law, were visible rites too, whereby they Covenanted with the true God.

3. That this Sacrifical, Christian Feast, which we partake of, according to the Gospel, is a visible Rite also, whereby we Covenant with the Blessed Jesus. The proof of these three things will be sufficient, I hope, to clear this matter.

1. That those Religious Feasts which were Celebrated by the old Heathens before their Idols, were visible Rites whereby they Covenanted with those imaginary Deities. So they were reputed to have been by God himself; for when the Jews were so foolish as to grow fond of those Heathen Rites, and to be taken with them, God charged them as guilty of a Sin of the Highest nature, as *Apostates*, as *Idolaters*, as those that had *forsaken* him and his Covenant, and as those that had really and actually *joyned* themselves to the Heathen Idols; which could not be true, if those Sacrifical Feasts of the Heathens had not been *Fœderal* or Covenant Rites. The First instance of this we may observe in *Exod.* 32. where the people make an

Altar

tar to the Golden Calf, bring their peace-offerings, and Celebrate a Religious banquet upon the Remainders thereof; they sate down *to Eat and to drink* (to Feast together before the Golden Calf) *and rose up to play*, ver. 6. * This they did in imitation of the Egyptians, among whom they had lived so long. For those blind Heathens Worshipped a Bull in honour of their || Great God *Apis*: and when they had found the Beast, they received him with a great deal of Pomp and Festivity, παρατιθέντες πανδαισίαν (saith † *Suidas*) adding a great and magnificent *Banquet*: Which custome, because the Jews used before that Image which they had nowmade, (though perhaps they made it with a design, that it should be a representation of the true God) therefore they were looked upon as downright *Idolaters*: For so the Apostle speaks of them, 1 *Cor.* 10. 7. neither be ye *Idolaters*, as were some of them, as it is written, the people sat down to Eat and to Drink, and rose up to play.

* *Hebræi ad profanos Egyptiorum ritus animos transtuleruut. Quam enim Moses dux eorum ascendisset in montem, atq; ibidem 40 diebus moraretur, aureum caput Bovis, quem vocant* Apim, *quod eos signo præcederet, figurarunt.* Lactant *de ver.* Sap. lib. 4. c. 10. *Sic & S.* Hieronym. *in* Hoseæ cap. 4. || *Nonne &* Apim *bovem cum Egyptiis adoratis & colitis? Minut.* Fæl. *in* Oct. *Factus est* Serapis *omnium maximus Egyptiorum deus.* Aug. de civ. dei. l. 18. c. 5. † Suidas *in Apides.* Πανδαισία ἡ δαψιλὴς καὶ παντοῖα εὐωχία Schol Aristophan. in pace.

Sperabant dei quem colebant spiritum in eam imaginem venturum, sicut de astrorum Spiritibus gentes aliæ sentebant. Grot. *in* Exod. 32. 5.

Thus

Thus alſo when they were perſwaded by the *Moabites* to eat of thoſe Sacrifices, which had been offered to their Idol, they were judged to have contracted a *Confederacy* with that *Dæmon*, and ſo *Moſes* and *David* both expreſs it, the one in *Num.* 25. 3. the other in *Pſal.* 106. 28. that they joyned themſelves to *Baal peor*; that is, they entred into Communion with that Heathen Deity which was Worſhipped on Mount *Peor*, by eating the Sacrifices of the Dead, or ſuch things as were offered in memory of the dead.

Sacrificia ea inferiæ erant in memoriam defunctorum peracta. Selden. *de diis Syris* Syntagm. 1. cap. 5.

Upon this account it is, that Idolatry is deſcribed in *Ezek.* 18. by *Eating upon the Mountains*; becauſe it was generally in High places, and in Groves upon Hills, where the Heathens were wont to place their Altars, and to offer Sacrifices, and then to eat of the Sacrifices, as a *Covenant*-Rite between them and their Gods.

Poſt ſacrificia epulari mos erat, & quidem iiſdem in locis ubi Sacrificatum fuerat. Grot. *in* Ezek. 18. 6.

To all which let me add in the laſt place, that St. *Paul* calls the eating of thoſe Heathen Sacrifices, the having of *Fellowſhip with Devils*; 1 *Cor.* 10. 20. The things which the *Gentiles* Sacrifice, they Sacrifice to Devils, and not to God; and I would not

not that ye ſhould have Fellowſhip with Devils, Where it is obſervable what the Apoſtle ſaith. *ver.* 15. I ſpeak as to *Wiſe men*, judge ye what I ſay. He knew they could not be ſo void of common ſenſe, as not to underſtand the meaning of thoſe Myſtical Solemnities, becauſe all intelligent men in the world knew, that they were ſo many bonds of *Friendſhip* and *Amity* with their Gods.

2. This then being ſo clear; I proceed to ſhew in the ſecond place, that thoſe Sacrifical Feaſts which were uſed by the Jews according to the Law, were alſo viſible and cuſtomary Rites, whereby they Covenanted with the true God. In *Pſal.* 50. 5. ſaith God, gather my Saints together unto me, thoſe that have made a Covenant with me by Sacrifice. Hence it appears, that the offering a Sacrifice was a *Fœderal* Rite, whereby God and his people became *One*. Upon which account it was, that *Salt* was uſed in Sacrifices by Gods own direction, *Levit.* 2. 13. Every oblation of thy meat offering ſhalt thou ſeaſon with Salt——with all thine offerings thou ſhalt offer Salt. For all Nations lookt upon Salt as a token of Love, a Pledge and Symbol of *Peace* and *Friendſhip*. And the reaſon of it is given by *Euſtatius* (as he is cited by Doctor *Hammond* on St. *Mark*.

Mark: 9. 50.) * becauſe as Salt being compacted of many drops of Water, every one in it ſelf of a Fluid and Unſteady nature, becomes one ſolid body; ſo they that from diſtant places Conjoyn into a League of Friendſhip, meet together both in place and friendly diſpoſition. Hence || 'tis called the *Salt of the Covenant*, *Levit*. 2. 13. *ratione Fœderis* (ſaith *Paulus Fagius*) becauſe it was a Token of that Permanent and firm Covenant which Men made with God by Sacrifice. And the Heathens themſelves obſerved this cuſtome of Salting their offerings; for the partaking of *Salt* was an Inſtrument and Pledge of *Amity*: like a Solemn Oath (as He in *Origen* ſaid) which 'tis a wicked and diſgraceful thing for any man to violate.

Sacrificing then being a Covenanting Rite, feaſting upon the Sacrifice was a Rite of the ſame Nature: Both Solemnities were looked upon but as one; and the latter was only the

Numa Pompilius deos fruge coli, & mola ſalſâ ſupplicari inſtituit, quam molam ex farre, ſale & aqua compoſuit, ſine quâ nullum Sacrificium ratum fieri cenſuit. Alex. *ab* Alex. genial. dier. lib. 3. cap. 12. *Multi modii ſalis ſimul edendi ſunt, ut amicitiæ munus expletum ſit.* Cic. de amicitia. *Græci vino madentes oleoperungunt & ſale, qui etiam ante reliquas dapes ſal velut Amicitiæ ſymbolum hoſpitalibus apponant.* Alex. *ab* Alex. l. 5. c. 21. || *Dicitur ſal fœderis dei, quod deus exigat tanquam firmiſſimum fœdus, ut ſal in quavis Mincha adhibeatur, & alias firma pacta dicuntur pacta ſalis*, Numer. 18. *Hanc cerimoniam à Patribus acceptam, etiam Ethnici in ſuis Sacris obſervarunt, nulla enim Sacra conficiebantur apud eos ſine mola Salſâ* P. Fagius. *in* Levit. 2.

Ὀνειδίζων ὁ πάριος τὴν Λυκάμβην μὲρ ἅλας καὶ τράπεζαν συνθέκας ἀθετήσαντα, φησὶ πρὸς αὐτόν. Ὅρκον δὲ ἐνοσφίσθης μέγαν, ἅλας τε καὶ τράπεζαν Orig. *contra* Celſ. lib. 2. pag. 74. Edit. Cantab.

Comple-

Complement, the *Cloſe*, the *Finiſhing* of the former. And to this purpoſe I underſtand thoſe words in *Pſal.* 50, 16. unto the wicked God ſaith, what haſt thou to do to declare my Statutes, or that thou ſhouldeſt take my Covenant in thy *Mouth*? By taking Gods Covenant into ones Mouth, is meant; Eating the *Signes* and *Symbols* of the Covenant, the partaking of thoſe Sacrifical Banquets, which were a Token of Gods Covenant: As if he had ſaid, what have wicked men to do to *Feaſt* before me, pretending thereby to be in *Covenant* with me, ſeeing they hate to be reformed. This is a Natural and eaſie explication of that place, and it makes it very plain, that the Eating of Gods Sacrifices was a Fœderal Solemnity. And a clear inſtance of this we have in *Exod.* 24. where we find the Covenant renewed between God and the Children of *Iſrael*, they ſolemnly undertaking and Vowing, that they would do all that the Lord had ſaid, and would be obedient. Upon this burn offerings and peace offerings are Sacrificed upon an Altar built on purpoſe there for that occaſion, and then we read, that *Moſes* and *Aaron*, with the ſeventy Nobles of the Children of *Iſrael* went

Nullum ferè Sacrificium ſine aliquo epulo, & vicißim nullum pœnè epulum, etiam profanum, publicum præſertim, ſine ſacris quibuſdam ritibus atq; cerimoniis fuit celebratum. Quin ipſa quoq; Sacrificia quid fuerunt aliud quàm quædam quaſi epulæ atq; convivia, ſecundum illud Poetæ

--Epulis accumbere Divûm.--

Stuckius, *Sacrific. Sacror. deſcrip.*

went up to God, and saw his Glory on the Mount, and there did *Eat and Drink* saith the Text, *ver,* 11. It was a Sacrifical-Feast, which they Celebrated in their own names, and in the Names of all the Congregation, to confirm and ratifie that *Covenant* which they had openly, and universally engaged to keep. For want of minding which thing, many learned Expositors and the *Chaldee Paraphrast* himself, have been strangely mistaken in their sense of that place of Scripture.

I doubt not but the Paschal Supper was a Fœderal rite too, as other the like Sacrifical Feasts were. For *Moses* commanding a memorial of the Passeover in *Exod.* 13. gave this as one Reason of it, *ver.* 9. it shall be a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lords Law may be in thy mouth: Meaning that the Paschal Solemnity was to be a Token and sign of their *Covenant* with God, to put them in mind of those Obligations they were under to perform the Terms of that Covenant, which was sealed with the blood of the Lamb. Nay, if the Passeover had not been a very Solemn Fœderal Banquet, we cannot easily conceive why strangers and uncircumcised persons were forbidden to eat of it; For the Law was very strict and expres as to that in *Exod.* 12. No stranger shall Eat thereof

thereof; but every mans ſervant that is bought for mony, when thou haſt Circumciſed him, then ſhall he eat thereof; a foreigner and hired Servant ſhall not Eat thereof. The reaſon is plain and obvious; becauſe the Paſchal Solemnity was a Covenant-rite, which did not belong unto thoſe, who did not belong to that Covenant which God had made with his peculiar People, the Children of *Iſrael*,

Having thus made it evident, that the Sacrifical Feaſts of old were *Fœderal* or Covenant Myſteries, and were ſo eſteemed both by *Jews* and *Heathens*, I proceed now to ſhew in the third place, that this Evangelical Feaſt is a ſolemnity of the like Nature. For tho we ſhould ſuppoſe, that nothing to this purpoſe was ſaid at the inſtitution of it, yet the very *Analogy* and *Reſemblance*, that is between this and other Sacrifical Banquets, doth ſufficiently argue, that this Solemnity was intended to be a Federal rite between the Church and Chriſt. This is the very principle upon which the Apoſtle argues, 1 *Cor.* 10. where going about to ſhew how unlawful it is for Chriſtians to eat of things offered to Idols, he layeth down this Propoſition, that by a due uſe of this Bleſſed Sacrament we

Satis conſtat hanc & olim fuiſſe, & nunc quoque eſſe omnium fere gentium conſuetudinem, ut partim ſacris quibuſdam ceremoniis, libationibus atq; victimis: partem ſympoſiis adhibitis fœdera atq; contractus, quibus ineantur, ſtabiliantur atque confirmentur. Stuck. Antiq. convivial. lib. 1. cap. 30.

we Communicate of Chriſts Body and Blood, and are Fœderally united to him; ſo that as the Loaf we eat of, is one, even ſo are we *one Body* (with Chriſt our Head) by being partakers of that *one Loaf.* This is the meaning and ſubſtance of the 16. and 17. verſes. And, to make this the more evident, he draws a *Parallel*, and ſhews the *Analogy* between this and other Sacrifical Banquets. *Behold* Iſrael *after the fleſh* (ver. 18.) *are not they which eat of the Sacrifices, partakers of the Altar? i. e.* are they not in Fœderal Communion with God, whoſe Altar it is? Why even ſo, they who ſacrifice to Devils, are in Fœderal Communion with Devils, are joyned to Devils, have Fellowſhip with Devils; and therefore it is not lawful for us to eat of thoſe Sacrifices, becauſe it is not poſſible for us to Communicate with Devils and with Chriſt too. This is a plain and pregnant proof that this Evangelical Myſtery is (as other Myſteries of the like Nature anciently were) a viſible Rite of *Covenanting.*

But beſides the *Analogy* of this ſacrifical Feaſt, our Saviours words at the inſtitution, do ſufficiently ſhew it to be a *Fœderal* Ceremony: For ſpeaking of the Cup, or of the Wine in the Cup, he ſaid, *This is my Blood of the New Covenant* (for ſo it ſhould

be rendred inſtead of, New Teſtament:) as if he had ſaid, this is the Repreſentation of that blood of mine, which is the Seal of that new Covenant that is now between us; or as St. *Luke* relates it, This Cup is the new Covenant in my Blood, that is, the ſealing unto you the New Covenant. As Circumciſion is called the Covenant of Circumciſion, *Act.* 7. 8. becauſe it was the *Token* and *Seal*, whereby the Covenant between God and *Abraham* was ratified; ſo is the Cup in this Holy Sacrament called the New Covenant, becauſe it is the *Sign* and *Pledge* whereby the New Covenant of Grace is ſealed between God and all faithful Communicants. Formerly it was a Cuſtome in ſome parts of the World, for men to enter into Covenants by drinking of *Blood*, as the Learned *Grotius*, and others have rightly obſerved. But becauſe this was an inhumane way, people that were more civilized, were wont to enter into Pacts and Covenants by drinking of *Wine* inſtead of Blood. Now ſince our Saviour ſaid, that the Wine in his hands (which was *inſtead* of his Blood, and a Symbol of it) was the Cup of the new Covenant, we may eaſily diſcern, that he did intend this as a *Fœderal* Solemnity, as an Obſignation of thoſe promiſes

Grot. *in* Matth. 26. 27. Alex. *ab* Alexand. lib. 5. c. 3. *de Medis, Lydis, Carmanis, Scythis, Armeniis, Hyrcanis*, &c.

miſes and Engagements which are on the Churches part, and on his part alſo. The *Socinians* therefore do abuſe the World with a very great Error in teaching, that there is no manner of *Obſignation* at the Lords Supper: For the thing is evident and clear, that this is a *Covenant-Ordinance*; and then it muſt follow (as I ſhall ſhew in the next Chapter) that here we do ſtipulate to *God* that we will live up to Chriſts Religion according to our Power, and that God doth alſo ſtipulate to us, that upon our ſo doing he will perform all thoſe promiſes of Grace and mercy which he hath made to the Church in his only begotten.

To this that hath been ſaid it may add a little ſtrength if we obſerve that our bleſſed Saviour himſelf expreſt the making of Covenants under the the notion of *Eating* and *Drinking*. So he repreſents Hypocrites pleading for themſelves, *Luke* 13. 26. *We have eaten and drunk in thy preſence*: Meaning, that ſome may profeſs to be in *Covenant* with him, and to hold *Occaſional Communion* with his *Church* too; but yet that all their fair ſhews and pretences ſhall not ſerve their turn in that day, when the workers of iniquity ſhall be caſt everlaſtingly from his preſence. Thus alſo when he ſaith *Apocal.* 3. 20. Behold I ſtand at

the door and knock; if any man hear my voice and open the door, I will come in to him, *and will ſup with him, and he with me*; his meaning is, that he will enter into the ſtricteſt *League*, and ingage in an unviolable *Contract* of Love and Friendſhip with every obedient heart. For thoſe vulgar expreſſions are no other then Condeſcentions to vulgar Capacities. Becauſe ſuch actions were reputed by all Mankind to be Symbols of Peace, and arguments of good will, therefore our Saviour choſe to expreſs his divine Philanthropy after that manner; and when Divines do accomodate ſuch expreſſions to the buſineſs of the Holy Sacrament, they go upon this ground, becauſe this religious eating and drinking is a feaſting with God now (as it was in the days of old) in a *Fœderal* or *Covenant* way.

I have been the longer and the more particular upon this point, that I might make every thing intelligible as I go along, and withal might open the ſenſe of ſome places of Scripture, which otherwiſe cannot be ſo rightly underſtood. Now from theſe premiſes there are two things which I ſhall conclude by way of application.

6. Firſt, that men ought to come to the Bleſſed Sacrament upon great *Conſideration*, and with all imaginable *Sincerity*. We had need

need be serious when we have to do with God; and never more than when we intend to approach before Gods Altar, lest by going to it after a rash and inconsiderate manner we take a large step towards our own destruction. *Keep thy foot when thou goest to the house of God; and be more ready to hear* (or obey) *than to give the Sacrifice of Fools; for they consider not that they do evil*, saith the Royal Preacher, *Eccles.* 5. 1. For the Sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind? Saith the same *Solomon*, *Pro.* 21. 27. 'Tis enough to strike the heart even of an Infidel through with trembling and horrour, to consider that people professing so much sanctity and zeal, should dare to be such audacious Hypocrites, as to use an Ordinance of such solemnity and importance, only to make a shew of Religion, or to comply with a custome, or to evade the Law, or to serve a present turn, or to secure their temporal interest, or to palliate a design, or to Colour over a wicked *Cause*, or to promote the ends of an execrable *Association* and *Confederacy*. A greater affront cannot easily be offer'd to the Majesty of a just God, nor can Religion receive a greater scandal and blow, than when men presume to imploy Christs own Ordinance, as a *Property* and

and *Tool*, to bring about ſuch low, ſuch baſe, ſuch abominable purpoſes. And yet how many have we ſeen, who ſeldome or neve would communicate with us, but when their mony was at ſtake, and when the hand of Government lay ſomewhat heavy upon them? And have not all ſober and indifferent men reaſon to miſtruſt, that ſuch perſons come to the Holy Sacrament, not out of *Conſcience*, or any true fear of God, but rather out of pure Love of the world, out of a dogged ſort of ſullenneſs, out of ſpight to the Magiſtrate, and the Laws, with recoyling and ſelf-condemning minds, and with this irreligious and *Atheſtical* principle, that if they were left alone to *themſelves*, they would not trouble themſelves with a thing of that Nature? I deſire ſuch as are concern'd to ask their Conſciences, whether this be not their caſe? And to conſider, how they will anſwer it to the Judge of all the earth, for profaning his Holy name, for debauching his Holy Ordinances, and for polluting his holy Sanctuary and the ſervice thereof, after ſuch a lewd and Abominable manner? This is to be lyable to that dreadful reprehenſion in Pſal. 50. *What haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take* (the ſeals of) *my Covenant in thy mouth?* For it is a Fœderal Myſtery which

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the Church here Celebrates (as I have ſhew'd you;) every Communicant is reputed to Covenant with God by this action; whether it be truth or a Lie that is in their right hand, they take the Sacrament upon it; and they certainly contract with him, either for a bleſſing, or for a Curſe. So that there is no Trifling with the Majeſty of Heaven (for God will not be mocked, eſpecially after ſuch a *Solemn* rate) there is no colluding with Angels, and men, and our own ſouls, eſpecially in a thing of ſuch vaſt *Importance* and *Concernment*. It is a very memorable ſtory which the eminent Biſhop *Morton* tells us (in his Appeal for Proteſtants) of a learned young man of St. *Johns* Colledge in *Cambridge*, that being ſeduced (in the time of Doctor *Whitaker*, being then Maſter of the Colledge) to the Romiſh Religion, went to the Holy Sacrament (pretending *Conformity*, that he might ſave his *Preferment*.) It ſeems, that receiving the Sacramental Bread into his hands, he reſerved it by ſome crafty way, and afterwards threw it over the Wall, But the vengeance of God purſued him ſo for his Hypocriſie, that he was ſoon tormented with ſuch Remorſe and anguiſh of Soul, that he threw himſelf over the battlements of the Chappel, and ſo ended his miſerable Life. *l.* 2. *c.* 2. *s.* 28.

You ſee it is an old *Popiſh* courſe, for men to go to Gods Table only to *Qualifie* themſelves, only to ſerve their *Secular* intereſt, and to ſeem to make a Covenant with God, when they have made a Covenant with Hell. But (though God doth not make *viſible* examples of *all* ſuch Monſtrous Hypocrites, yet) we have as much reaſon to believe that God is angry with them, as we are certain that he is angry with every *Rebel*, though he doth not preſently deſtroy him in that manner as he deſtroy'd *Korah*. It is a deſperate thing for any man to dally with the Omniſcient and righteous God; and very dangerous to be raſh and heedleſs in matters of *Contract*, eſpecially in ſuch Contracts as are for an *Eternity*. Men uſe to be careful how they ſet their hands to a *Bond*, And to conſider things throughly before they ſeal inſtruments of Indenture: And by how much a *Soul* is more valuable than *Mammon*, ſo much the more is every one obliged to deal wiſely and faithfully with his Soul, when he brings it under engagements. The raſh taking of *Covenants* and *Engagements* hath ſent more Souls to the Devil, than a Civil War hath ſent men to their Graves, 'tis neceſſary therefore to be well adviſ'd in actions which are look't upon to be of a *Binding* nature,

nature, and eſpecially when we come to the Holy Sacrament, which lays a ſtrict and indefeiſable obligation upon the Conſcience. Here we profeſs to contract with God for all that our very ſouls are worth; and for that reaſon we ſhould know and conſider rightly what we are about to do and ſtipulate with all ſincerity and integrity of heart. The memory of that Prince is infamous, who profeſſing a deſire to enter into a League with *Mithridates*, and pretending a willingneſs to have their Thumbs tied together (as the manner of contracting was in that Country) he craftly dropt the Thong upon the ground, and ſtooping down as if he would recover it, preſently bound *Mithridates* feet with it, and ſo, firſt led him Captive and then killed him. This was ſhameful diſſimulation and baſe perfidiouſneſs: But their Sin is infinitely greater, who come to the Sacrament pretending they are deſirous to enter into Covenant with the Prince of Peace, but are no other than *Cheats* and *Counterfeits* in all this, full of deceitfulneſs and hypocriſie in the whole action, being as ready to *Betray* Chriſt, as they ſeem ready to *Kiſs* him. Therefore men ſhould be very ſerious and without all guile,

Proditur Rhadamiſtus regis Iberiæ filius, dum ſimulat cum Mithridate Armeniæ rege fœdus inire, & ob id colligandi pollices forent, lorum ad terram collido aſtu decidere ſimulaſſe, quo Mithridatis pedes vinculo invaſit, ipſumq; cum uxore & liberis captivos duxit, & nece affecit. Alex. *ab* Alex. l. 5. c. 3.

guile, when they make their addreſſes unto God, and be afraid ofnothing more, than of putting tricks upon Heaven, when they think to deceive the world; becauſe all ſuch hypocriſie is both an argument of reprobate minds, and moreover an effectual courſe that Hypocrites take to ſeal themſelves up to everlaſting perdition.

2. And ſo it is alſo, when men wilfully *Forſake* the Covenant of God, after they have ſolemnly undertaken it. In the next place therefore, we ſhould be very careful, as to *Contract* at Gods Table with all ſincerity, ſo to *ſtand reſolutely* to what we have done, and to *Perform* our Vows, promiſes, and obligations, with conſtancy and faithfullneſs afterwards. When a Covenant is evil, either in the whole or in part (as ſome *Solemn Leagues and Covenants* have been in a very high degree) then it becomes null and void of it ſelf, and 'tis a Sin, not to *break* but to *Keep* it. But where a Covenant is both lawful and neceſſary (as the vowing of univerſal Chriſtian obedience at the Holy Sacrament is) there if men flinch from their Duty, and willfully draw back, the Crime is of ſuch a high nature, that *Gods Soul will have no pleaſure* in ſuch Apoſtates, *Heb.* 10. 38. The very Heathens accounted the violation of *Contracts*, eſpecially ſuch Contracts as had been made

made at the *Altars* of their Gods, to be one of the moſt *Execrable* Villanies in the World. Nay they looked upon thoſe Covenants which were made only by Bread and Salt, to have been very Sacred tyes and obligations. For which reaſon *Celſus* the Pagan argued againſt the Credibility of that ſtory concerning the treachery of *Judas*. For (ſaid he) when one man eateth with another, they ſcorn to *betray* one another; and therefore he thought it impoſſible for any man to be falſe to his *God*, when he communicates with him at the ſame *Table*. Now in this *Celſus* was guilty of a manifeſt untruth (as *Origen* rightly anſwer'd) for many ſuch perfidious fellows there have been, who have betrayed thoſe of whoſe Bread they have eaten. *Origen* inſtanced in *Lycambas*, who was upbraided by *Parius* for violating the Covenant he had made by the Rite of eating *Bread and Salt*. But yet it is true, that mankind in *general* have ever *Hated* ſuch treachery, and deſpiſed all ſuch as were guilty and faithleſs after that manner; and *Judas* his Sin was very great and monſtrous beyond expreſſion, and compariſon. And yet there have been more *Judaſes* in the world then

Ἀνθρώπῳ μὲν ὁ κοινωνήσας τραπέζης, οὐκ ἂν αὐτῷ ἐπιβουλεύσειεν. οὐ μὴν ἀνθρώπῳ οὐκ ἂν ἐπιβουλεύσαι· πολλῷ πλεῖον ὁ Θεῷ συνευωχηθεὶς οὐκ ἂν αὐτῷ ἐπιβουλεύσειε, Origen. cont. Celſ. lib. 2. pag. 74.

then *One:* Many Traitours have eaten and drank at Gods Table; nay have been admired too for their Treachery, have been *Canoniz'd* for it by ſuch as themſelves, have been numbred, by their *fellow Traitours*, among *the Bleſſed in the Saints everlaſting reſt.* However the ſin is *Abominable*; and when men receive the bleſſed Sacrament, they are deeply obliged to be ſteady and true to their promiſes, and to their Contracts, which they make with the Divine Majeſty. St *Paul* calls mens Apoſtatizing from the duty, the *treading under foot the Son of God*, and the *counting the blood of the Covenant an unholy* (or a profane and common) *thing*, *Heb.* 10. 29. Which expreſſions are Emphatically applicable to the ſin I now ſpeak of, the ſin of *Unfaithfulneſs*, after we have participated of Chriſt, after we have drank of his blood; this is indeed to deſpiſe the Son of God as one of no value; and to trample upon his blood, as an unprofitable, as a contemptible, as a vile thing; and of what ſore puniſhments ſhall not ſuch be thought worthy? It was an old cuſtome among ſome people to make Covenants by giving and taking a little quantity of Wool which they had ſhorn from the top of a Lambs Head; and they who violated ſuch Covenants, were held

---*Quibus fœderibus qui contrairet, turpiſſimo facinore, & in expiabili ſcelere tenebatur.* Alex. *ab* Alexand. *ubi ſupra.*

held guilty of the fouleſt Crime, and inexpiable wickedneſs. If Covenants between man and man made by ſuch *frivolous* and *inconſiderable* tokens, were reputed ſacred by the very Pagans, how Sacred ought we Chriſtians to count ſuch Contracts as we make with the Divine being by eating the *Fleſh*, and drinking the *Blood* of the very *Lamb of God*? I conclude this conſideration with thoſe words of *Solomon*, *Eccles.* 5. 4, 5. *When thou voweſt a Vow vnto God, defer not to pay it; for he hath no pleaſure in fools; pay that which thou haſt vowed. Better is it, that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.*

CHAP

CHAP. IV.

A third end of this Sacrament is to engage us to observe the Laws of that Religion to which it doth belong. Proved from the Notion of the new Covenant: From the design of Mysteries in general: From its Analogy to Mystical Banquets in particular both among Heathens *and* Jews; *especially the Paschal-Supper. The sense of the Church touching this matter.*

TO proceed now to another end of this Sacrament: It being already demonstrated that this Mystery was instituted as a *Fœderal*, or *Covenant* Rite to be used under the Gospel, it necessarily followeth, that a *Third* End of it is to engage all such as use it to the strict observation of that Religion which is establisht by the Gospel. This will evidently appear, if we consider well these three

three things. 1. If we conſider only the Nature and Notion of the Evangelical Covenant to which this Myſtery doth belong. 2. If we conſider beſides, the deſign, an Importance of all Myſtical Rites in *general.* 3. If we conſider alſo the Analogy which this Rite beareth to the ancient Myſtical Banquets in *particular.*

1. As to the Firſt of theſe; the Nature and Notion of a Covenant is this, that it is a Pact, Contract, or agreement, containing certain Conditions and *Promiſes*, for the performance whereof each party bindeth himſelf, and undertaketh to the other. And the Evangelical Covenant is a Pact of this nature: For as it containeth promiſes which it lyeth on *Gods* part to make good; as that he will pardon our ſins in this world, and take ſuch care of our Souls and Bodies, that we ſhall be everlaſtingly happy in the next World; ſo it contains certain *conditions* and terms, which it lyes on *Our* part to perform in order thereunto; as that we will believe on his Son whom he ſent into the World to be our Propitiation, that we will ſincerely repent of all the miſcarriages we have committed, and that we will make it our care and buſineſs to lead a Life of Vertue and Holineſs, *without which no man ſhall ſee the Lord.* Seeing then that this is the Covenant that is between God and

and us now; ſeeing that this Myſtery was appointed *purſuant* to this Covenant; and ſeeing that at the due Celebration of it the Covenant is *Ratified* and confirmed; it muſt undeniably follow (whatever the *Socinians* and others affirm to the contrary) that by this Sacred Rite God himſelf is ſuppoſed to Seal his part of the Covenant unto us, and moreover that we are ſuppoſed to Seal *Our* part of the Covenant unto him; I mean, we are underſtood hereby *viſibly* to profeſs, engage and ſtipulate, that we *do* and *will* ſtedfaſtly believe, heartily repent, and by the help of Gods Grace unfeignedly reſolve to lead our lives ſo, as the Laws of Chriſt's Religion do require us. If it be a *Fœderal* rite (as I have ſufficiently proved) this muſt be the deſign and meaning of it in ſhort.

2. But beſides this we are to obſerve in the ſecond place, that all thoſe Myſtical Rites, which ever were uſed in the World by any Sect or Society of men, were always deſigned to engage people to be *obedient* and *True* to that Religion, to which thoſe Rites did *appertain*. This I note, not as if any Religion in the World could compare with the Chriſtian Inſtitution; nor as if any Myſtical Rites in the World ever were of that importance and dignity, as ours are; but only to ſhew what the general

ſenſe

ſenſe of Mankind hath been, as to the *reaſon* and *intendments* of religious Myſteries. Thoſe Myſteries which were uſed in the Infant-times of *Chriſtianity* by thoſe lewd *Hereticks* the Simonians, the Nicolaitans, the Valentinians, the Gnoſticks, and the reſt, they were intended by the Authors of them to ſerve the *Ends*, and to ſtrengthen the intereſt of their Religion, and to train up Proſelytes in Conformity to that profeſſion which they were admitted into. Thoſe Myſteries that were uſed of old by *Pagans*, as their Waſhings, their Luſtrations, their Sacrifices, their Sacrifical *B*anquets, their many ſorts of *F*eſtivals, and the like, they were deſigned to no other purpoſe, but to keep men *Pagans*, and to promote Paganiſm. The rites that were anciently obſerved by the Egyptians, by the *Athenians* and other *Greeks*, by the *Romans*, and by other Nations, what were they for, but to oblige people to be *True* to the gods of the Country? In like manner thoſe Myſteries, which God himſelf appointed under the *Law*, were intended by him to *tye* his people faſt to himſelf, and to keep them cloſe to the Obſervation of that Religion, which he had directed by his Servant *Moſes*. *B*ecauſe the *Jews* of old were ſo in love with ſuperſtition and Idolatry (having lived ſo long among the *Egyptians*)

leſt they ſhould turn aſide after other Gods, the Divine Being was pleaſed to correct the Abuſes and vitious nature of ſome *Gentile* cuſtomes, and to indulge his own inheritance the uſe of them, that thereby he might oblige them to ſerve *Him*, and Him *only*. This was the reaſon why the *Jews* were interdicted the uſe of many profane Rites and Myſteries, that they might not *forſake the Truth* (ſaith *Philo*) but, by obſerving Ceremonies of Gods appointing, might go on with ſtedfaſtneſs in Gods way, and practiſe that ſubſtantial Religion and inward Holineſs of heart, which thoſe rites did Adumbrate and point to. It was for the ſame reaſon, that God directed ſo many ſorts of Sacrifices; not that he was delighted to ſee poor Creatures ſlain, or was pleaſed with the Blood of Calves and Goats; but partly that he might prefigure the great Propitiation and Sacrifice upon the Croſs; and partly that he might ſecure his peoples Obedience unto himſelf; that he might bind them to the due

Ritus, qui aut ab Hæbræis ad gentes alias venêre, aut, quod credibilius eſt, à Syris & Ægyptis uſurpati correcti ſunt ab Hæbræis, & ab aliis gentibus ſine ea emendatione uſurpati. Grotius *Levit.* 1. 9.

Philo *in libro περὶ θυσιῶν.*

Id. ibid. *& in* lib. *de victimis.*

Sacrificiorum onera, & operationum & oblationum negocioſas ſcrupuloſitates nemo reprehendat, quaſi deus talia ſibi propriè deſideraverit,--ſed illam dei induſtriam ſentiat, qua populum pronum in Idololatriam, & tranſgreſſionem, ejuſmodi officiis Religioni ſuæ voluit aſtringere, quibus ſuperſtitio ſeculi agebatur, ut ab ea avocaret illos, ſibi jubens fieri, quaſi deſideranti, ne ſimulachris faciendis delinqueret. Tertull. adv. *Marc.* lib. 2. *vide &* Origen. Hom. *in* Numer. 17. *in initio.* Juſtin. *Mart.* dial. *cum* Tryph. p. 237, 238, 292.

due obſervance of his own Religion, and that he might lay upon them the ſtricteſt Engagements to be conſtant and faithful to the Laws, which he had Eſtabliſht in his Covenant with them. For it hath been the general ſenſe and opinion of Mankind, that the religious uſing of Sacred Myſteries was a *viſible* and *Solemn* way of *Addicting* and *Devoting* themſelves to that Religion to which thoſe Myſteries did relate; that the communicating in ſuch Myſteries was of an Obligatory nature like a Vow; that it was a *Conſecrating* act, by vertue whereof they thought themſelves bound, in the conſtruction of Conſcience, to ſtick faſt to that Religion which they undertook, and into which they were initiated after ſuch a Solemn manner. Hence it is that St. *Paul* ſaid of that *Legal Fœderal* Rite; whereby men were initiated into the *Jewiſh* Religion, *Gal.* 5. 3. *I teſtifie to every man that is circumciſed, that he is a debtour to do the whole Law.* The voluntary and religious ſuſception of that Rite, the being matriculated into the Jewiſh Church by Circumciſion, did tacitly bring upon the man a burden, and Obligation, ſo that he ſtood Bound to obſerve the whole Law of *Moſes*, and to Worſhip God after the Moſaical manner, as much as if he had with his own mouth vowed and ſtipulated to do ſo at

Mount *Sinai.* The *Socinians* themſelves underſtand thoſe Words of St. *Paul* to this purpoſe, 'whoſoever is Circumciſed, as *Moſes* 'Diſciple, by vertue of that action of his, 'is bound to keep the whole Law: For he 'that ſubjecteth himſelf to the Moſaical Law 'in one thing, ſubjecteth himſelf in all; be- 'cauſe the ſame Law requireth other things 'as well as this. Beſides, Circumciſion is 'the ſign and mark of the whole Jewiſh 'Religion which the Law preſcribeth; ſo 'that by undertaking that, men oblige and 'tye themſelves, to the Law, as it were 'by a Pledge; even as *B*aptiſm underta- 'ken in the name of Chriſt, and the 'uſe of the Lords Supper is (ſaith *Crellius*) 'a Note and Symbol of Chriſtianity. Here the *Socinians* ſeem unawares to make an argument againſt themſelves, and confeſs upon the point, that the Euchariſt is not only a Commemorative, but a Fœderal Myſtery to, that it carryeth an obligation along with it, and thatit is in the Nature of a Pledge. And the truth is, as men did formerly Plight their Troth to God by the right of Circumciſion, ſo do we now Plight our Troth to Chriſt by the uſe of both his Sacraments: They are binding Myſteries; and for that reaſon, I ſuppoſe, our Saviour made the uſe of Baptiſm, and the Rite of Eating and Drinking, Sacramental,

Vide Crellium *in* Gal. 5. 3.

mental, becauſe they were myſteries which were well known to the World, and which were known both to *Jews* and *Pagans*, to be engaging and Conſecrating myſteries. For (as the Learned *Grotius* hath rightly obſerved) 'a Church being 'then to be congregated and gather'd out 'of all Nations, it was convenient that 'they ſhould have ſome Note (or mark) 'of their confeſſion, the ſignification where-'of ſhould be perſpicuous and clear to all 'men. By this means Chriſts Religion became the more eaſie, the more acceptable, and the more obvious both to *Jews* and *Gentiles*: For they were wont to Baptize too after a Sacred manner; they were wont to eat Bread and to drink Wine too in their Temples, and places of Publick Worſhip: And things being thus, as they plainly ſaw, that Chriſt Adapted theſe old myſteries to his own Inſtitution, ſo they could eaſily gather from their own common Notions, how that the great alteration and difference lay here, that Chriſt intended theſe ancient Rites to new, and to better purpoſes; that is, to tye and engage all Profeſſors of Chriſtianity, to be true to their Profeſſion, and carefully to obſerve the Laws of that Religion, of which theſe myſteries were now made a Part.

Grot. *in* Math. 28. 19.

3. Thus the purport and meaning of anci-

ent Sacred Rites in general, ſerveth to ſhew that obliging force which we attribute to this Chriſtian Myſtery. But if we purſue the thing a little further, we ſhall find, in the Third place, more evidence of this matter ſtill, by obſerving a little that Analogy which this Chriſtian Rite beareth to the ancient myſtical Banquets in particular. It was cuſtomary among the *Pagans* by drinking of Wine, and making good chear after a Religious manner at their Temples, to make Solemn (*a*) Vows. After the ſame manner they were wont to (*b*) initiate men

(*a*) Thus the *Athenians* (which was uſual with other people alſo) *quum in aureis & argenteis vaſis diis propinâſſent, & Pæana cecinîſſent, tunc demum ſanctiſſimis cæremoniis cœlum ſuſpicientes vota nuncupabant* Alex. ab. Alex. l. 3. c. 22. And when the Boys of *Athens* commenced *Ephæbi*; they went into the Temple of *Hercules*, and having conſecrated a Veſſel of Wine there, and drinking to the Company, took a Solemn Oath *conceptis verbis*, to be true to the Gods of the Country. Archæolog. Atric. lib. 5. c. 13. *& hinc* ὁσιτσήεια *ea Sacra dicta ſunt, ſc. Sacrificia quibus* Ephæbi Herculi *Libabant.* (b) So Theocritus *de cerealibus Myſteriis*, ἄρτος ἐυπέπλῳ Δαμάτερι δαῖτα τελεῦντι. And Virgil lib. 1. Georgic.

Cuncta tibi Cererem pubes agreſtis adoret,
Cui tu lacte favos, & miti dilue Baccho. Theſe *Myſteries* were performed very ſecretly *in Templi adytis*: And therefore *Alcibiades* was accuſed of profanation for initiating privately the *Myſteries* of *Ceres* παρ' οἶνον over Cups of Wine, whereby he initiated his Companions, who thereupon were called myſtæ: *Plutarch* in *Alcibiad.* Hence that common ſaying in Julius Firmicus, *de Tympano manducavi, de Cymbalo bibi, & Religionis ſecreta perdidici; quod Græco, ſermone dicitur,* ἐκ τυμπάνου βέβρωκα, ἐκ κυμβάλου πέπωκα, γέγονα μυσικὸς (*vel* μύστης) Jul. Fermic. *de Errore* Prof. Relig. Which alſo *Clemens Alexand.* takes notice of ἐκ τυμπάνου ἔφαγον, ἐκ κυμβάλου ἔπιον, ἐκεκρυφόρησα, ἐκ δὲ τοῦ κανοῦ ἐπέδυον. Ταῦτα οὐχ ὕβεις τὰ σύμβολα; ὦ χλεύης τὰ μυσήεια; Clem. Alex. in Protreptic.

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into the Religion of their Deities; by Vertue of which Initiation they devoted themſelves and all they had (ſometimes to their very *Clothes) to the ſervice, and Worſhip, and Honour of that Deity, into whoſe Religion they were admitted. And for this reaſon they excluded all ‖ Strangers from Communicating in their Myſteries, and initiated none, who they ſuſpected would † not be true to their Gods. After the like manner was *Julian* the Apoſtate initiated into Paganiſm, when he had ſo long carryed the Guiſe and Character of a Chriſtian. Being deſirous to know whether he ſhould be Emperor, and coming to a place where an Heathen Temple ſtood, the Prieſt (who promiſed to anſwer his Enquiry) led him into a *Secret*, cloſe part of the Temple, and there wrought upon him ſo by occaſion of ſome *Dæmons* appearing to him, that he was perſwaded to participate of the Wicked Heathen Myſteries, and ſo from that time he became a profeſt *Pagan*, and hated Chriſtianity

* So the cuſtom was, *ut quam veſtem quis eo tempore geſtaret, quo initiaretur, non prius eam exueret, quam longo uſu detrita, geſtari amplius non poſſet? Tum ferebatur in Templum, dicanda illi Deo cujus Religionis candidatus fuiſſet, qui Sacrandam offerebat.* Gerard. *in* Ariſtophan. Plut. *vide & Scholia ibidem.*

‖ *Extraneos ad Sacra adhibere, fas non erat*, Alex. ab Alex. *de Epulis Sacrificalibus*, l. 4. c. 17. --*Delphis aſſuetum eſt, ut immolantes victimam, excluſis cæteris veſcantur, ad quam extraneos admittere fas non erat.* id ibid.

† Hence it was that the Athenians would not initiate Hercules into the Myſteries, becauſe he was a Sranger (*Schol. Ariſtoph.* in *Pluto.*) and therefore probably would not keep his vow, nor be true to their *God*.

Theodoret Hiſt. l. 3. c. 3.

ſtianity and Chriſt himſelf to his laſt Gaſp.

By this we ſee, that the very Pagan ſort of mankind thought they very obliged by receiving the Symbols of their Religion to cleave and addict themſelves to it, and to Perform thoſe engagements, which by thoſe viſible expreſſions and tokens, they made unto their Gods.

And as for thoſe who Worſhipped the true God after his own way, it is plain, that by Feaſting upon part of their Sacrifices they Profeſt themſelves to be *his People*, to whom they had offer'd up thoſe Sacrifices; and they *Bound* themſelves by that Sacred Rite to keep their Faith with him, and to continue ſtedfaſt in their Duty to him: becauſe that manner of Feaſting in the preſence of God was eſteem'd (as I have ſhew'd) a *Covenant*-Ceremony. For our better underſtanding of this matter we muſt note, that in the Firſt Ages of the world good men were not contented with the inward Religion of the *Heart onely*; nor did they think it enough for them to Expreſs their Devotion by *words* alone. No; their Zeal did excite them to give all *Real*, all *Publick*, all *Viſible* demonſtrations of their Love and Duty to that Supreme Being, who by the variety of this own great Works had given *Plain*, *Real*, and *Viſible* demonſtrations of

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his Goodneſs to them. As the Egyptians were wont to expreſs things by Hieroglyphicks, ſo the Fathers of old were wont to expreſs their Devotion by Actions. This, I conceive, was the firſt Original of *Sacrifices*, which we find to have been offered even by *Cain* and *Abel*. For conſidering that God was the Cauſe of all things, and that the Exiſtence and preſervation of all things dependeth upon his providenced, they were led by the Light of Humane reaſon to expreſs the grateful ſenſe they had of Gods goodneſs by preſenting ſome of his own Creatures to him, that thereby they might ſet forth his Honour, after the moſt conſpicuous, and after the Nobleſt manner they could

Non ullo dei juſſu, ſed dictante ratione honorem deo etiam conſpicuum habendum &c. Grotius *de* Cain *&* Abel *in* Gen. 4. 3. *In quem locum vide &* S. Chryſoſtom.

The Holy Patriarchs thought this offering up of Sacrifices, a *Becoming*, becauſe an ocular Act of Divine Worſhip; an *Honourable*, becauſe a *Viſible* and *Solemn* way of Adoreing their Creator; ſo that every Sacrifice was eſteemed a *Real Prayer*, and every Holocauſt was accounted a Viſible *Doxology*. Was the Glory of Gods Majeſtie to be ſet forth, and his Greatneſs to be Publiſht? why, a *whole Burn't-offering* was preſently devoted for that purpoſe. Was his wrath to be deprecated, and an Atonement to be made? why, a *Sin-offering* was preſently

ſently ſent unto his Altar? was his Mercy to be Praiſed, and the Continuauce of it to be Implored? why, a *Peace offering* was preſently ſet apart for his ſervice. Such was the Simplicity and Zeal of men in thoſe days, that they thought themſelves obliged to give the moſt *Plain*, the moſt *Evident* demonſtrations of their Piety. And as all their *Prayers* and *Praiſes* were, ſo were their *Vows* too, not *Verbal* onely, but *Real*, and *Conſpicuous*. Part of their Oblations they committed to the Fire to Honour their Creator, and part they fed upon themſelves to teſtifie their own Obedience. From the Altar, where they had offered up Gods *Creatures*, they went to the Table, to offer up *Themſelves*, a Living Sacrifice unto God. Their Actions were more *Significant*, though more *Silent* Expreſſions than their words. For by eating of Gods meat, they declared to the world, that they were and would be Gods Vaſſals. As *Friends* Pledge mutual Fidelity by Feaſting together; as a *Bride* Profeſſeth her Subjection and Troth to her Husband by eating of a Cake; and as *Servants* declare their Relation and obligations to their Maſter by feeding conſtantly at his Table; ſo did the Saints of old own their Engagements and Duty to God, by partaking of his Sacrifices.

When Jews and Proſelytes feaſted upon a Sacri-

a Sacrificed *Lamb* at the *Paſſeover*, they did by that Action Engage their Services to God according to that way of worſhip with was eſtabliſht then. For this Reaſon it was that no *Uncircumciſed* Perſons could be Communicants at that Banquet, becauſe they were out of the *Covenant*, and ſo could not be *ſuppoſed* capable of *Sealing* that Covenant with God, which they had not *Undertaken*, or *entred* into. They who were the Children of faithful *Abraham* had indeed a *Right* to participate; but yet the Myſtery was ſuch, as that it did call upon them to anſwer the *Ends* of that Covenant, which they were intereſſed in. The careful purging of all *Leaven* out of their houſes, did put them in mind of that *inward* Purity and Sincerity of *Heart*, which the Covenant, of God did require. The Sight of a Sacrificed roaſted Lamb, did teach them to believe in the Meſſiah that was to be ſlain for their Redemption from ſin and Eternal Death. The *Haggada* (I ſpake of before) or the Repeating and Publiſhing the Hiſtory of their deliverance out of *Egypt* ſhew'd them the *Reaſon* and *Ground* of thoſe particular Obligations to God, which the whole Nation of the Jews did lye under. Moreover, by their Prayers and *Thanksgivings* at that Solemnity, they *Own'd* their obligations, and *Profeſt*, that as that Infinitely Good and Powerful Being

Being was their God, ſo they would be his *People*. And ſo even the *Modern* Jews are wont to acknowledge at the Paſſeover, we are *Bound* to confeſs, to praiſe, to celebrate, to extoll, to worſhip, and to Bleſs God, becauſe he did ſuch Wonders for us and our Fathers, when he Redeemed us into Liberty out of Servitude. Accordingly they durſt not put an *End* to that Fœderal Solemnity, nor depart, till they had *Expreſt* their Thankfullneſs after a large manner. For ſo *Paulus Burgenſis* tells us, that the Paſchal Lamb being all eaten, the Jews were wont anciently to Sing Seven of *Davids* Pſalms (which thy called, if I miſtake not, the *Great Hallelujah*) from the 112 to the 119*th*: which 'tis thought was the very *Hymn*, which the Evangeliſt meant, when he noted of our *B.* Saviour, that *having Sung an Hymn*, with his Diſciples, he went out into the Mount of Olives, *Matth.* 26. 30.

Ideo nos confiteri, laudare, celebrare, extollere, colere, benedicere, Tenemur, &c. *Vide* Buxtorf. *Synag. cap.* 13.

P. *Fagius in Deut.* 8.

Thus the celebration of the Paſſeover-Supper was a *Tye* upon the *Jews*; and thereby they Profeſt Univerſal Obedience to the *Moſaical* Inſtitution. In like manner, the celebration of the *Lords Supper* is a *Tye* upon *Chriſtians*, and thereby we profeſs Univerſal Obedience to the *Evangelical Inſtitution*. Hence we may ſuppoſe it was, that the uſe of the Paſchal-Solemnity thenceforth *ceaſed* utterly and for ever, ſo that not ſo much

Grot. in 26. *Matth.* as alſo Dr. Hammond; who diſtinguiſhes between πάσχα θύσιμον & μνημοσύνιον.

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as that *Comemorative* Paſſeover was uſed any more, which the Learned *Grotius*, and others ſpeak of, and which conſiſted of Unleavened bread and Bitter Hrebs *onely*. For Chriſt having fullfilled all *Legal* Righteouſneſs, and having now Buryed *Moſes* honourably before he dyed himſelf, he preſently inſtituted another Rite, thereby Signifying, that now all obligations of obedience to the *Jewiſh* Religion ceaſed. and that his Church from that time onwards was to obſerve another way, and that this Rite was intended as an *Engagement* upon them to do ſo. For though or Saviour did not tell his Diſciples ſo much in *Expreſs* terms, yet we may be eaſily ſatisfied that this was part of his meaning, if we carefully obſerve theſe three things.

1. If we obſerve the *Analogy* of this Feaſt (the thing which I have Laboured to to clear as the *Hypotheſis* of theſe Diſcourſes.) For it plainly anſwers thoſe Sacrifical Feaſts, which were uſed by Mankind in general; and it chiefly anſwers the Paſchal Feaſt, which was uſed by the Jews in Particular. Now ſince *That*, and the Reſt were *Covenant*-Banquets, that laid *Tyes* and *obligations* upon all ſuch as did obſerve them, it is reaſonable to conclude, that this Chriſtian Banquet is a *Fœderal* Solemnity, that Layeth *Tyes* and Obligations upon the Obſervers

Obſervers of it alſo: as it is Analogous to the Like Banquets in its *Nature*, ſo we muſt Suppoſe it to be Analogous in its uſe and *Signification* likewiſe.

2. We may obſerve too, that Chriſt inſtituted this Rite preſently after he had waſhed the feet of his Diſciples. It was the cuſtome of the *Jews* to *initiate* Strangers into their Religion (not only Women, but Men alſo though they were Circumciſed) by *waſhing* their Bodies with Water: and that Abſolution was an *Engagement* upon them to obſerve the Religion of the *Jews*. Our Bleſſed Lord being willing to make the beſt uſe of thoſe cuſtomes which others uſed and underſtood, did not only order his Diſciples to initiate *Proſelytes* by *waſhing* them likewiſe, but he did it *Himſelf* now. Though he did not Baptize any as *John* did, by waſhing all their Bodies in a River, yet he waſhed his Diſciples *Feet*, which was *Tantamount*. And thereby he did not only ſet before them a wonderful pattern of *Humility* by that humble miniſtration of his own, but he did alſo after a *Ritual* manner formally *admit* them into that Religion, which he had inſtructed them in before; and by that Ceremony they came to have *a part in him*; *i. e.* to have

Servitia æquè ac Proſelyti ſacris initiabantur, fœminæ Lotione; mares autem circumciſione pariter & Lotione. Lud. de veil. in Moſen Maiemond. de Sac. paſchali pag. 6. 28.

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a great *intereſt* and *ſhare* in him, and to be very nearly related to him, as we may gather from thoſe words of his to *Peter*, *If I waſh thee not thou haſt no part in me*, *Jo.* 13. 8. Now conſidering, that preſently after that action, he returned to the Table *again*, and proceeded to the inſtitution of this *Feaſt*, 'tis rational to Judge that he intended it as a *another Tye*, and as a *further Obligation* upon his Proſelytes, to be true to that Religion which he had now ſo Solemnly entred them into.

3. We may obſerve, that the Diſciples took the Sacred Elements from Chriſts own Hands. We do not read, nor doth it Seem Probable, that our Saviour did now partake of either *Himſelf*; but having broken the Loaf and bleſſed the Cup, he give it to his *Diſciples*. Now as the taking of a *Pledge* brings a *Tye* and *Engagement* upon the Receiver (and the receiving of *Bread* and *Wine* was of old univerſally thought to carry the moſt *Sacred* obligation along with it) ſo the taking of theſe things at the Hands of Chriſt, was a Viſible Rite of *Stipulating* with him: hereby they undertook Solemnly to do whatever he had commanded them: hereby they give their Maſter the moſt Sacred *Securities*, that they would be *True* and *Faithfull* to him, whatever ſhould come of it, though they ſhould even receive Death

for

for it at the hands of men. The Actions which now paſt between our Lord and his Family were Rites of *Covenanting*, ſuch as were generally uſed in ancient times in Caſes of Contract: Theſe were plain *Interpreters* of their minds; and they ſpake the Senſe of the Diſciples as plainly, as if they had ſaid with their *Tongues*, as the Jews ſaid at Mount Sinai, *All that the Lord hath ſpoken, we will do and be Obedient.*

For theſe reaſons our Church (I am ſure) looks upon this as a *Conſecrating* Myſtery, by celebrating whereof every Communicant doth *Devote* himſelf wholly to the Service of God in Chriſt. This is manifeſtly concluded from thoſe words in the Prayer at the *Poſtcænium*, Here *we offer and preſent unto thee, O Lord, our Selves, our Souls and Bodies to be a reaſonable, holy and Lively Sacrifice unto thee.* And herein the Church of *England* doth perfectly agree with the Catholick Church of old, for Chriſtians in the Primitive times eſteemed this Holy Rite, as a moſt Sacred and Strict *Tye* upon them, that they *who Live in this world ſhould no longer Live unto themſelves, but unto Him, who died and roſe again for them*, as S. *Baſil* ſaid. And that this was the Senſe of the Ancient Church will appear by theſe 3. Arguments.

1. From the ſpecial Notation and uſe of the Word *Sacrament*, in the Latine Church,

Church. The Old Romans were wont to call their Military Oath, *Sacramentum*, a Sacrament, becauſe every Souldier did, by that Sacred proteſtation, plight and Swear *Fidelity* to his General. From the *Camp* the word was brought into the *Church*, and was uſed to ſignifie thoſe two great Myſteries of our Religion, *Baptiſm* and the *Euchariſt*. And the reaſon of it was, becauſe the ancient Chriſtians did believe that by Celebrating theſe Myſteries they did ſwear *Fealty* to the *Captain of their Salvation*, and did *Vow* that they would *manfully fight under his Banner againſt Sin, the World, and the Devil, and continue Chriſts faithful Souldiers and ſervants unto their lives end*, as our Church excellently expreſſeth it with alluſion to the *Military Oath*.

Milites jurare ſolent, & ideo militiæ Sacramenta dicuntur. Jurant autem ſe omnia ſtrenuè facturos, &c. Veget. de re mil. l. 2.

Vocati ſumus ad militiam dei vivi jam tunc cum in Sacramenti verba ſpoſpondimus. Tertull. *ad* Martyr. *Devotum Deo obſequium Euchariſtia reſolvit, an magis Deo obligat?* id. de Oration.

2. The ſame appears, ſecondly, from the *Practice* of the ancient Chriſtians, who were known, even by the confeſſion of their Enemies, to uſe this Sacrament to this *End*, that thereby they might be ſtrongly *engaged* to obſerve all the Laws of Piety and righteouſneſs. For *Pliny*, a Proconſul in *Aſia* about ſixty years after our Lords Aſcenſion,

—Seq; Sacramento non in ſcelus aliquod obſtringere; ſed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, &c. Plin. Trojano, lib. 10. *Epiſt.*

writing to *Trajan* the Emperor about the Chriſtians, gave him this account of them, that their cuſtome was upon a ſet *day to meet together before Sun riſe, and to ſing Hymns to Chriſt, and to bind themſelves by a Sacrament*, not for any wickedneſs, but that they would not to be guilty of any Thefts, or Robberies, or Adulteries, or be falſe to their words and promiſes, and the like.

3. This plainly ſhews, that the ſenſe of the Primitive Church was, that Mens taking of the Holy Sacrament is like the taking of a *Promiſſory Oath*, a taking of the greateſt *Tyes* and *Obligations* upon them. And this, thirdly, we may ſuppoſe was the reaſon, why they were wont to take it *every day* in thoſe times. For thoſe were times of *Perſecution*, dangers, and death lay every day before them, and many provocations did lie in their way to tempt them unto *Apoſtacy*. It was thought neceſſary therefore for Chriſtians then, to addreſs themſelves *daily* to the Lords Table, that their zeal for Chriſt crucified might not *cool*, but that it might be like the Fire of old upon God's Altar, continually *Burning*, and that their Obligations to all manner of active and paſſive obedience, might be every day *renewed* and *ſtrengthned* by their conſtant reception of the bleſſed Sacrament.

To

To conclude this conſideration therefore by making it practical. As men ought to be very *Serious* and *Sincere* when they go *to* the Holy Table, ſo ſhould they be very *Circumſpect* and *watchful* over themſelves when they depart *from* it, remembring, that they have entred Solemnly into the deepeſt *Engagements, and have taken* Chriſts whole burden upon them. I find a Story told out of *Abulenſis* concerning *Joſeph* in *Egypt*, that when *Potiphars* daughter, by her Fathers command, was going about to ſalute him, *Joſeph* put forth his hand to keep her at a diſtance; and gave this reaſon for it, becauſe *a Woman that Worſhipped Idols, that did eat the Bread and drink the Wine of Idols, ought not in any wiſe to ſalute a man, that Worſhipped the living God, and had eaten of Holy Bread.* This Story indeed is granted to be a *Fiction*; but yet it is of good uſe to us in two reſpects. 1. It ſhews (what I have already proved) that the *Authors* and Publiſhers of this tale, took it for granted, that the communicating of Bread and Wine, whether it was before *God*, or before an *Idol*, was a viſible Rite of *Covenanting* with that Deity whoſe Religion thoſe men profeſt, whether they were Jews or Heathens. 2. It argues (what I am now upon) that ſuch as have *Eaten* and *Drank* in the pre-

Bolducius *de Oggio Chriſtiano* lib. 2. c. 19.

ſence of the true God, ought to take a moſt ſpecial care, that they *defile* not themſelves with any manner of *Impurity*. Not that men ſhould only beware of falling into the embraces of an Egyptian *Love* (I would not be underſtood ſo) but that every one, who participates of this Holy Bread and Cup, ſhould arm himſelf with a ſturdy reſolution, never to commit Willingly, that which is really *Baſe* and *Sinful*. I would crave leave to deal plainly; becauſe we live in a *lewd* age, and many *Egyptians* are among us, and every man hath not either the *Conſcience*, or the *Courage* of a *Joſeph*. Some have an unlucky and ill Art of *ſhrinking* the great Catalogue of ſins into a very *little* number; ſo that if they be not common *Swearers*, or *Drunkards*, or *Whoremongers*, they are, in their own account, the very Babes of Grace, though their Souls are as black as an *Ethiope*, nay as Hell it ſelf, with all *other* kinds of Villany. I do not find, that every formal profeſſor of Religion makes any great account of *injuſtice* and *diſhoneſty*; nor that they are ſo afraid of premeditated *Perjuries*, as of an *ex tempore-Oath*; nor that they ſtick half ſo much in point of *Blood-ſted* and *Rebellion*, as in point of common *decency*; nor that their *foreheads* are as tender as they pretend their *Conſciences* are; nor that their

ſtomachs

Stomachs are ſo queamiſh, but an hundred Camels will go down with them more glib than one little *Gnat*. Nay, we are come to that ſhameful paſs now, that wickedneſs muſt be *Sanctified* too, and the Brand of a *Reprobate* is become the mark of a *Saint*; ſo that to be *forſworn* is to be ſober and *conſcientious*; to be *Perfidious* is to be a *Zealot*; to be a *Rebel* is to be a Stickler for the *Faith*; to be a *Schiſmatick* is to be a precious *veſſel of Election*; and to be *any* thing or *nothing* is to be moderate and Prudent. I beſeech every well meaning Chriſtian, not to ſuffer himſelf to be *Impoſed* upon in things of ſuch vaſt concernment; but before he go to the Sacrament to ask his Conſcience ſeriouſly, whether *diſobedience*, and *Rebellion*, and *Hypocriſie*, and *ſelf Love*, and *indifferency* in Religion, be not ſins in the account of God, as well as *other* Crimes: And let ſuch as intend to be Communicants, take care firſt to be ſincere and uniform *Penitents*, and reſolve ſtedfaſtly to *keep* thoſe Vows, which they are underſtood to make ſo Solemnly before Gods Table. It is a fearful thing to lay ones hand upon the Holy *Evangeliſts*, and then to be *Perjured*: But the wickedneſs is far greater, to lay ones hand, as it were, upon Chriſts *Body*, and then to be a *Traitor*; and to take *Judas* his morſel into ones *Mouth*

with the Devil in his *Heart*, is the ready way to be, as he was, a *Son of Perdition*. By receiving the Holy Sacrament you *give up* your ſelves to the Holy Jeſus, and are no longer your *own*; do not *deſecrate* that which you offer up, and hallow unto the Redeemer of your Souls after ſuch a Solemn manner, when you are ſolicited unto any ſin, be it againſt the *Firſt* or againſt the *ſecond* Table, remember I beſeech you (as the Story ſaith of *Joſeph*) that you have *eaten of Holy Bread*, and conſider, as he did when he was ſollicited by his wanton Miſtriſs, *how ſhall I do this great wickedneſs, and ſin againſt God?* Men, that have a *True* ſenſe of Religion, are always very *Circumſpect*, eſpecially upon a *Sacrament-day*; they dare not leave their Devotion at the *Church-doors*, , but carry the ſenſe of what they have done, along with them *home*, and are afraid to *pollute* and *ſtain* thoſe Garments which they have *juſt waſhed*. Why, thus circumſpect ought men to be *every day*, though they be not every day *Communicants*; for they are *laſting* tyes and obligations which we take upon us at the Sacrament: No ſhifts no pretences, no equivocations, no ſecular concernments or advantages, no not the very fear and danger of Death, can be enough to ſet us *free* from thoſe *Engagements*

ments which this heavenly Ordinance brings us under. *We are bought with a price* (and this Sacrament is a commemoration of your Redemption) *Therefore glorifie God in your body, and in your ſpirit which are Gods, as the Apoſtle ſpeaks* 1 Cor. 6. 20.

CHAP.

CHAP. V.

It is to be a Pledge and a Token of Gods favour. Proved from its Analogy to the Ancients Feaſts both among Heathens *and* Jews; *and from the words of St.* Paul. *Two Concluſions.*

BEſides theſe Ends already mentioned, there is another yet, for which this bleſſed Ordinance was appointed; *viz.* that it may be a Token and Pledge, and as it were a Seal, to aſſure every devout and honeſt-hearted Communicant of the Divine Grace and favour. *Socinus* and his followers will by no means allow this, and the reaſon which they bring for their Singular opinion in this point is *this*, becauſe Chriſt at the inſtitution of this Ordinance, made no *mention* at all of any ſuch end.

Sunt, qui omnino credant, cænam Domini, nobis teſtari Dei erga nos benevolentiam. Hoc nullo modo verum eſſe poteſt. Socin. *de uſu & fine S. Cænæ. Vehementer fallunter illis qui Cænam Domini viſibile verbum appellant, quo Deus ſuas promiſſiones obſignat.* Wolzogen. *Comment. in* Matth. 26. 26. *vide & Catechef.* Racov. *& cætera ſcripta Sociniana.*

'Tis

'Tis true our Saviour did not mention it in *plain* and *expreſs* terms; but this is no argument againſt us, becauſe neither did he mention (that we read of) the neceſſity of *ſelf-examination* before the Celebration of this Ordinance; nor (perhaps) had we had any Scripture proof for our Duty in that particular, if St. *Paul* had not told it us *occaſionally*, and by chance, and by reaſon of ſome *abuſes*, which had crept into the *Corinthian* Church. Nevertheleſs the *Reaſon* of this our Duty may be gathered eaſily from the conſideration of the very *Nature* and *Analogy* of this Chriſtian Feaſt, And ſo may our Doctrine touching this *End* of it alſo. For ſeeing this is a Covenant-ſolemnity (as I have ſhew'd from our Saviours own words) it is rational for us to conclude that here there is an *Obſignation* between *both* parties; as on our part, ſo on Gods part alſo. And ſeeing this Myſtery is anſwerable to other the like Myſteries of old, which were vulgarly known over the World, it is fit for us to judge, that it was intended alſo for ſuch anſwerable *Ends* and purpoſes as were vulgarly known too.

Indeed I do not wonder that the Socinians deny the *vertue* and efficacy of this *Sacrament*, ſeeing they deny the *ſatisfaction* made upon the *Croſs*, and the propitiatory vertue

Virtue of Chriſts own blood. But we may well wonder, that *Socinus* ſhould have the confidence to ſay, *that the blood of Beaſts formerly was far better* (that is much more efficacious) *in reſpect of the Old Covenant, than this Bread and Wine now is in reſpect of the New*, for though we grant (what *Socinus* affirms) that 'tis not the *Wine*, but the *Blood of Chriſt* which anſwers the Blood of the ancient *Sacrifices*; yet ſeeing the Wine is the *Repreſentation* and *Communication* of Chriſts Blood, we muſt conclude that it Communicates thoſe benefits, for which that Blood was ſhed; and conſequently that it ſeals that Covenant to every faithful Communicant in particular, which the Blood of Chriſt ſealed to all Mankind in general. And as it is true, that our Saviours Paſſion did anſwer thoſe Sacrifices which were offered up of old; ſo it is true alſo, that this Holy Banquet doth anſwer thoſe Sacrifical Feaſts, which were uſed of old. If therefore it be made appear. 1. That thoſe ſacrifical Feaſts which were anciently Celebrated by *Heathens*, were looked upon as *Tokens* of the *Friendſhip* and *Kindneſſes* of their Idols unto them. 2. That the Sacrifical Feaſts which were Celebrated by the *Jews*, were eſteemed *Pledges* of the *Friendſhip* and *Favour* of God unto them: then it will follow of courſe, that

Socin. in diſput. contr. Niemojev.

that this Sacrifical Feaſt, which is *Analogous* unto thoſe, ought alſo to be eſteemed a *Pledge* a *Token*, and *Seal*, of the Friendſhip and Favour of God now unto *Us*.

1. Firſt then it is evident, that the old Heathens did reckon, that their being admitted to partake of their Sacrifices, was an *Argument* and *Pledge* of the *Favour* of their ſuppoſed Deities. Hence it is that *Porphyry* tells us, as the joynt opinion and confeſſion of all their Divines, that no man was to eat of their *Piacular* victims; meaning ſuch Sacrifices as were offered up to avert *Evils* from them, and to appeaſe the wrath of their Gods. The reaſon was, becauſe the Sacrificers were lookt upon at that time to be in a ſtate of *Sin* and *Pollution*, out of *Favour* with their Gods, and under their heavy *diſpleaſure*, and therefore they were not to partake of any oblation till their *Peace* was made; no, inſtead of *Feaſting* with their Deities, they were to be *Cleanſed* firſt, neither were they to go home to their Cities, or into their own houſes, till they had waſhed their Bodies and their very Clothes in ſome River or Fountain. It was the general ſenſe even of Idolaters, that to banquet together in their Temples upon part of thoſe things which they had ſacrificed at their Altars, was a ſure *Token* that their Gods were

Porphyr. *de abſtinent.* lib. 2.

Friends

Friends with them. Hence it was, that after the Sacrifice they were wont to expreſs all manner of Mirth, chearing themſelves before their Deities, and ſetting out their *Praiſes*, and ſinging *Hymns* to them, and uſing many ſorts of Muſical Inſtruments, and Dancings, and all kinds of *Feſtivity*. Hence it was too, that they called their Idols then, θεὸς μειλίχιοι their well pleaſed Gods: And their Cuſtome was to *exclude* all *ſtrangers* from Communicating with them, becauſe their Gods were not in *Friendſhip* with ſuch, and they were wont at ſuch times to ceaſe from *ſtrifes*, and to let Law-ſuits fall, ſhewing thereby that now they were at *peace* both with *Gods* and *Men*. Many other things I might obſerve were it needful; but this is enough to ſhew, that the old *Pagans* did believe that their Sacrifical Feaſts were Pledges of their Deities Favour and kindneſs to them; and therefore before they departed they did uſe to give *thanks* to their Gods for *receiving* and *admitting* them to Banquet with them. Upon this preſumption it was, that the old *Pagans* (eſpecially the *Great* Men among them) would rarely eat an ordinary meal at *Home*, before they had offered *part* of it (and thereby had

Vide Alex. *ab* Alex. l. 4. c. 17. & Gyrald. *de diis* gent: Syntagm. 17.

Hinc Lectiſternia a ſeptem viris Epulonum celebrata pacis deûm expoſcendæ cauſa, vide Gyrald. loco citato. *Poſt convivium antequam diſcederent, Gratias Diis agebant, quòd eos in convivium accepiſſent.* Nat. Com. Mytholog. lib. 1. c. 1.

had Conſecrated the *whole*) unto their Idols; that they might never be out of their Gods *Favour*, but might have them always *propitious* to them. This was the practice of *Nebuchadnezzer* at *Babylon*; and for that reaſon *Daniel* and his Brethren refuſed to be fed from the Kings Table, leſt they ſhould *defile* themſelves with the *portions of the Kings Meat, and with the Wine which he drank*, as we read, *Dan.* 1. 8.

Cauſa cur Daniel *pane vinoq; regio abſtinuerit, non alia eſt, quàm quòd moris eſt illis gentibus partem de pane & de vino injicere in aram, aut ſi ara non adeſſet, in focum vice aræ, atq; eo modo diis ſuis conſecrare, totum illud quod erant comeſturi.* Grot. *in* Dan. cap. 1. ver. 8.

2. But not to digreſs. It is not to be doubted, in the ſecond place, but the *Jews* counted their Eating of all Sacrifical banquets to be a plain *Sign*, and undeniable argument of the *Favour* of God to them. For they went upon this principle (nor were they at all miſtaken in it) that as *Philo* ſaith, the Victims which they offered, did no longer belong unto the *Offerer*, but unto God, to whom they were offered. And hence they concluded rightly, that their being allowed to come to *Gods Table*, and to eat of *Gods meat*, was a clear *evidence* that God was at *Peace* with them. And 'this (as the ſame Author tells us) was one 'reaſon why God ſometimes appointed his 'Prieſts alone to eat of the Sacrifice in the name

Ἐσοὶ γὰρ οὐκέτι τεθυκόσι, ἀλλ' ᾧ τέθυται τὸ ἱερεῖον. Philo. *de victimis.*

'name of the *Reſt*, and as the repreſenta-
'tives of thoſe who had offered it, that
'they might be aſſured, *that to as many*
'*as repented of their Sins, God was now be-*
Id. Ibid. '*come kind and Propitious*; becauſe it was
'not to be believed, that God would
'call his own *Miniſters* and *Servants* to par-
'ticipate at his Table, if all things paſt
'were not buried in *Oblivion*. I ſuppoſe he means, that the Prieſts eating the Sacrifice as the peoples *Proxies*, was an evident Token, that God was *willing* and *ready* to be in perfect amity with them; and that he was ſo far reconciled to them, as to make them *capable* of being inſtated in his Favour *fully*. For they were not ſure, that God was *perfectly* Friends with them, till they were admitted to *eat* of their ſacrifices in their own *perſons*. Hence it was that the Prieſts alone did Eat of *Sin* and *Treſpaſs-offerings*, becauſe the parties that did offer them were now under *Guilt*, and ſo were unfit as yet for Gods entertainment. Hence it was too, that they offered *piacular* ſacrifices, before the *Peace-offrings*, (which they were allowed to partake of) becauſe their ſins were to be *Atoned* for, before they could receive the Pledges of his *Love*, as his Gueſts and Favourites. Hence it was alſo, that none of thoſe, who were any wiſe *polluted* or *unclean*, in

the

the conſtruction of the Law, were admitted to eat of any *Peace-offerings*, or of the Paſchal Supper, becauſe they were not yet *Reconciled* unto the God of Purity and holineſs. But when once men had the Liberty and Priviledge to *Eat* and *Drink* before the Lord they were *ſatisfied* and *aſſured* by that Rite, that they had now a good Title to the mercies of the Covenant, and were perfectly reſtored to the Love of God. For this reaſon it was (as *Rabbi Abarbanel* tells us) that Oblations were called *Korban* (which is a word derived from an *Hebrew* Radix, that ſignifies to *draw near*) becauſe the *Oblations* were brought to Gods *Altar*, and the *Offerers* themſelves were thereby brought very nigh unto *God*. And for the ſame reaſon divers Hebrew Doctors thought, that *Peace-offerings* were ſo called, becauſe by means thereof *Peace* and *Concord* was procured (and by the eating of them *Confirmed*) between God, and thoſe who preſented them. Their uſing of one *Common Table* was a Token, that they were in Gods *Grace* and *Favour*; that Sacrifical Feaſt was a Symbol of *Friendſhip* between God and all the Communicants. And upon the ſame

Omnis res divina vocabatur Korban *(quod eſt, proxima conjunctio) duas ob cauſas: ipſamet altaribus conjungebatur, & hos, a quibus fiebat, quàm arctè deo conjungebat.* Abarban. Exord. Commentar. in Levitic.

Rab. Levi Ben Gerſom. Salomon Iarchi, Kimchi *and others cited by Dr.* Outram *de Sacrificiis*, lib. 1. c. 11.

ſame grounds it was alſo, that at the eating of the *Peace-offerings* they were wont to *rejoyce* before the Lord, to ſing *Pſalms* and *Hymns* unto him; ſignifying, that they were at peace with God, and that God was at peace with them; whereas at the Sacrificing of *ſin-offerings*, the People did uſe to expreſs their *Grief* and *Heavineſs*, ſuch as become *Penitents*, abſtaining from all Banquets, eſpecially thoſe Sacrifical Banquets, which their ſins had occaſioned; for it was not fit for them to *rejoyce* for their *iniquities*, when the Prieſts did eat of their *ſin-offerings*, as they were wont to rejoyce for Gods *Friendſhip* and *Kindneſs* to them, which they were aſſured of, when they were ſuffered to eat *themſelves* of their *peace-offerings*, as the learned *Grotius* hath rightly obſerved.

Abarbanel. loc. laud.

De hoſtiis Pacificis licebat poſt effuſum ſanguinem privatis qui obtulerant, eorumq; uxoribus & liberis epulari, in ſignum amicitiæ cum deo. Id in oblatione ſimulæ non licebat; quia id inter privilegia erat Sacerdotalia: nec in victimis pro peccato & delicto, ne de culpa Lætarentur. Grot. *in* Levit. 3. 1.

Once more, as *in general* the Sacrifical Feaſts among the Jews were Pledges of Gods ſingular love to them, ſo was the *Paſſeover-Feaſt* in *particular*. The *Socinians* cannot deny, but that at its firſt inſtitution it was a viſible Sign to the *Jews*, that God would be ſo favourable and Gracious to them, as to deliver them out of all their diſtreſſes in *Egypt*; for *Moſes* told them in expreſs

expreſs terms to that purpoſe. Thoſe Idolaters the *Egyptians* thought themſelves *ſure* of the good will of their Gods, when they had the Priviledge to *Banquet* before them. Therefore God himſelf, to confirm his own people in the belief of his promiſe, and to make them *ſure* of it, that he would infallibly redeem them with a ſtrong hand, notwithſtanding all the diſcouragements and difficulties they ſaw before them, ordered them to kill in each houſe a Lamb; and to *feaſt* upon it, and to be *aſſured* thereby, that he would certainly deliver them, even tho the *Egyptians* ſhould be never ſo enraged to ſee that *Creature killed*, which they thought it *unlawful* and *abominable* for men to ſlay and eat of; ſo that as the *Rainbow* was a ſign of Gods Covenant with *Noah*; and as *circumciſion* was a Token of Gods Covenant with *Abraham* (for ſo the *Scripture* calls it expreſly, not only the Seal of *Abrahams righteouſneſs* (as the *Socinians* would have it) but a Token of Gods *Covenant* too with *Abraham*, *Gen.* 17. 11.) even ſo the *Paſſeover Feaſt* was now a ſign and Token of his Covenant with *Abrahams Children*. In after ages it continued to be a Pledge ſtill of the Divine favour to them, and for that reaſon it was that no *ſtranger*, no uncircumciſed Man, no unclean perſon could

take of it, becauſe being as yet out of Gods favour, they were uncapable of receiving the *Token*, the *Pledge*, the *Earneſt* of his Love and Goodneſs.

Seeing then, that the feaſting upon Sacrifices was thought by all mankind to be a Pledge and argument, that Heaven was propitious to them: Seeing that the feaſting upon *peace-offerings* in general, and upon the *Paſchal-Lamb* in particular, was concluded by the *Jews* to be a Pledge and argument of Gods ſpecial love to them above all other Nations; it evidently followeth, that this our feaſting upon *Chriſt* our Sacrifice, this our Eating of Bread *inſtead* of his Natural Fleſh, this our Chriſtian Sacrifical Banquet, being *Analogous* and anſwerable to the Sacrifical Banquets of Old, ought alſo to be looked upon, as thoſe were, to be a Token, Pledge, and Seal of Gods favour, goodneſs, and grace to us, though the Scriptures had *not* told us any thing to that effect in *expreſs* terms.

But in my opinion St. *Paul* hath ſaid enough to this purpoſe, if men will but attentively liſten to what he ſaith in 1 *Cor.* 10. where part of his buſineſs is to ſhew, how unlawful it is for Chriſtians to Eat of things that are offered unto Idols. And this he doth by ſhewing the *incongruity* and *inconſiſtency* of the thing, and the Evil

effects

effects of it; becauſe every profeſſor of Chriſtianity doth hereby make himſelf a moſt wretched *Bankrupt*, and *undoes* all his intereſt in Chriſt, and throws away an ineſtimable ſtock and Treaſure of Bleſſings, by his ſitting at meat in the Idols Temple. To make this out he ſhews in few words what thoſe Bleſſings are, *The Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?* ver. 16. were part of the Apoſtles meaning is this, that by rightly receiving the Symbols of Chriſts Body and Blood, we have a *ſhare* in all thoſe Bleſſings for which his Body was broken, and his Blood was ſhed: We have a Title, *Claim*, and *Right* thereby to all the Mercies of the new Covenant; we receive the Vertues and wonderful effects of his Paſſion, and ſo we are underſtood in a *Myſtical* ſenſe to participate of Chriſts Body and Blood. 'Tis true; we do here partake of Chriſt not *myſtically* only, but *really* too; we partici-

Though ſome *Socinians* interpret thoſe words, as if by the Communion of Chriſts Body and blood, was meant, the making and cauſing us to be of that Society (or Church) which belongs to Chriſts Body and Blood (which is a very Triſling and far fetch interpretation) as *Slichtingius* in 1 *Cor.* 10. 16. Yet in the *Socinian* Catechiſm, they own and confeſs, that ſuch as duely Celebrate this Rite, do Communicate of Chriſts Body and Blood that is (ſay they) of all thoſe good things which Chriſt hath brought to us by his Death; though they triſle again in ſaying, that this Rite is not any cauſe; but only an Atteſtation of that Commun ion.

cipate not only of his *Bruiſed* and *Crucified*, but alſo of his moſt *Bleſſed* and *Glorified* Body, as I ſhall ſhew at large hereafter in its proper place: But that is not to our purpoſe now. Though we do Communicate of Chriſt now, while he is in Heaven, yet in the place before quoted, St. *Paul* doth directly point to thoſe bleſſings, which by means of this Sacrament accrue to us from his *ſufferings* on the *Croſs*. And to convince us that we do hereby receive many ſuch bleſſings; and that we are *entitled* to the Love and favour of God in particular (which is the *Fountain* and *Original* of all other bleſſings, to convince us of this, I ſay) he draws a *parallel* between this ſacrifical feaſt of *Ours*, and thoſe others which were uſed among the *Jews*. *Behold* Iſrael *after the Fleſh*, ſaith he: Are not they which Eat *of the ſacrifices, partakers of the Altar*? that is, do they not partake of the *Vertue* of thoſe Sacrifices which are offered upon the Altar? His plain meaning is, that the *Jews* did partake of thoſe *effects*, which by the Sacrifices were procured; their feaſting upon the Sacrifices was a *Token* and *Pledge* to them, that their deſires were *anſwered*; that what they had offered and ſacrificed for, was *granted* them; that their oblations returned into their own boſome, that they had the *Benefit* of them,

Clarius *in* Loc.

them, and were entitled to thoſe bleſſings which they were intended for. There is an expreſſion which will make this matter clear, in *Lev.* 7. 18. *If any of the Fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted? neither ſhall it be imputed unto him that offereth it.* When thoſe ſacrifical Feaſts were regularly Celebrated, they were *imputed* to the gueſts for their *Good*, they were *reckoned* advantagious to them, they were favourably *accepted* at Gods hand in order to the Ends for which the Sacrifice was deſigned, they ſerved to make an Atonement, they were effectual to their purpoſes, they were good to all intents, they were *available* to the Offerers; (as the *Hebrew* Doctors expound the Phraſe.) This is the true meaning of being *Partakers of the Altar*, in St. *Pauls* Language; when by eating duely of the Sacrifices of the Altar, they turned to a good *Account*, and Men were *Profited*, *Beneſited*, and *Bleſt* by ſo doing, being in Communion with God, whoſe Altar it was, and receiving the Pledges of his favour, which was obtained by the things that were offered upon the Altar. Was the Grace of God to be beg'd and ſought for by an *Holocauſt*? why, eating of the Oblations, which were *annext* to it was a Pledge to aſſure them, that their Prayer

Aynſworth. *in* Lev. 7. 18.

was heard, and that God would be gracious unto them? Was the Wrath of God to be appeaſed by a *ſin-offering*? Why, the feeding upon thoſe oblations, which *attended* it, was appointed as a Pledge to certifie them, that an Atonement was made. Were *peace-offerings* preſented, that people might be delivered from dangers and ill changes, and that God would give them Peace, Proſperity, and Plenty, and continue his goodneſs to them? Why, the *Feaſting* upon the Peace offerings was intended as a *Pledge* to ſatisfie them, that Gods good providence and care of them ſhould not be wanting, as long as they would not be wanting to themſelves. Thus they were partakers of the Altar, by being aſſured of the *effects* of their offerings.

To return now to our Apoſtles argument: *As the Jews were* partakers of Gods *Altar*, ſo are we partakers of the Lords *Table*. Their ſacrifical feaſts were intended as Pledges of Gods manifold mercies to *them*: And this Chriſtian feaſt is intended as a Pledg of Gods manifold Mercies to *us*, but to *better* purpoſes, and in an higher *degree*. God Covenanted with them for things *temporal*; with us he Covenants for *ſpiritual* and *Heavenly* things chiefly. Chriſt our Sacrifice was ſlain, to purge our very Conſciences from ſin, to endue us with the Holy

Holy Ghoſt, and with power from on high, to deliver us from the danger of Eternal Damnation, to make us ſure of Heaven, and to make God and us, one. And this our ſacrifical Feaſt is intended as a *Pledge* to *certifie* and *aſſure* us, that his friendſhip and deareſt love ſhall never fail us, if we be but true friends to our own Souls. Thus we partake and Communicate of our Saviours Body that was *Crucified*, and of the ſtreams of that *Blood* he ſhed for us, by receiving at this Sacrament the vertues and *effects* of his *Paſſion*, as the *Jews* received the Vertues and *effects* of their *Sacrifices*. This Sacrament is a Token to us, that Chriſts Sacrifice is *imputed* to us (in a comfortable ſenſe) that is, here God aſſures all faithful Communicants, and as it were ſets his Seal to it, that Chriſts offering up himſelf ſhall infallibly turn to a good *account* to them, that it is an effectual *Atonement* on their behalf; that it ſhall be *available* for them to all intents and purpoſes; and that tho' they do not eat of the very *fleſh* of our *Sacrifice*, as the *Jews* did of their *Peace-offerings*, but of *Bread* in the *Room* of it, yet it ſhall be all one to them *in effect*, and that they ſhall ever be the Bleſſed of the Lord.

I have been the more prolix and exact in this matter, that I might clear and vin-

In her Catechiſm. dicate the Doctrine of the Church of *England*, whoſe Notion of a Sacrament in general is this, that it is an outward and viſible *ſign* ordained as a *means* whereby we *receive*, and as a *pledge* to *aſſure* us of an inward and ſpiritual grace. And of this Sacrament in particular ſhe ſaith, *that Chriſt hath inſtituted and ordained theſe Holy Myſteries as pledges of his Love*; and that God doth *aſſure as thereby of his Favour and goodneſs* towards us. For it is ſenſeleſs to imagine, that Chriſt ſhould intend the *Abſolution* of ſo many Moſaical Rites, becauſe they would be *uſeleſs* and *inſignificant*, or of very ſmall account under the Goſpel, and yet ſhould inſtitute himſelf *another* Ceremony, that would be of very *mean* and *inconſiderable* importance. For ſuch would this Myſtery be, were it no more than what the *Socinians* would have it, a *memorial* only of Chriſts ſufferings, *by uſing which we profeſs our Faith in him.* For the *Scriptures* are a memorial of Chriſt, and that not of his Paſſion only, but of his Nativity, of his Sanctity, of his Life, of his Doctrine, and of his Miracles; and every Chapter in the Goſpel doth more or leſs *annunciate*, and ſhew forth his Love. And Men have many various ways of *declaring* and *profeſſing* themſelves his Diſciples, tho this Sacrament

Exhortation at the Communion. Second Prayer after the Communion.

were

were not uſed *at all.* We publiſh our Faith daily by repeating our *Creed:* The Ancients were wont to do it by uſing frequently the ſign of the *Croſs*, ſignifying to all Unbelievers, that they were not aſhamed of a *Crucified* Jeſus. The Holy Martyrs ſhew'd their Faith by their *Conſtancy* unto death; and every good man in the World ſhews his faith by a *Life of Obedience* to his Maſters Laws; ſo that were the Doctrine of the *Socinians* allowed this great Ordinance would ſoon become an *uſeleſs*, and *worthleſs* thing; and our Lords Wiſdome in appointing it would not only be queſtioned but even traduced and blaſphemed, were not this Chriſtian Feaſt believed to be intended for thoſe *Noble*, thoſe *excellent*, and thoſe *Beneficial* purpoſes, which have been hitherto mention'd.

1. To draw down this ſpeculation now to our Chriſtian Practice. Firſt this conſideration ſhould raiſe in us a *Thirſt* and longing *deſire* after this Sacrament, and ſhould encourage us all to go *often* to it with zeal, with alacrity, and with an holy contention, who ſhall go faſteſt. Lord! How backward are many to do their ſouls Right? How deaf are they when we invite them to an unanimous Celebration of this Myſtery? How many *excuſes* have they

at

at hand to palliate their ſinful negligence? How do they *mutter* and *complain*, if the Law threaten them with ſtripes for their diſobedience? And how do they think themſelves no leſs than *Perſecuted*, if the Magiſtrate finds it neceſſary to *conſtrain* them do their Duty, when *perſwaſions* will not work upon them? I beſeech you to conſider ſeriouſly and indifferently, whither do theſe Counſels, theſe admonitions, theſe importunities, and Chriſtian Methods tend, but to *charitable* and *kind* purpoſes? by any good means, if it be poſſible, to make you truly *Happy*; to bring you very *neer* unto God; and to make you receive the *Symbols* and *Pledges* of his Everlaſting Love: Will men call it perſecution when God *himſelf* threatneth them with his Judgements, and viſits them with a Rod, that he may make them *mindful* of their *Duty*, and that he may *bleſs* and *ſave* them in the end; Why, this is the reaſon of our corrections at the hands of *Men*, when we begin to be exorbitant and intractable? and I know no other ends of all our Diſcipline and Laws, but this that we may all be *good Chriſtans* in this World, and *glorious Saints* in another; and if men will be ſo *Raſh* and *unjuſt*, as to call this *Perſecution*, I hope they will not grudge to be perſecuted into *Heaven*. But, ſay they

they, would you have us eat and drink our own damnation? No, the Lord forbid it, but we would have you ſincerely *Repent* that you may be ſaved. Would you have us come before we are *prepared*? No, but we would have you both *prepare* your ſelves and *come*: What God hath joyned together you muſt not put aſunder; much leſs muſt you plead the neglect of *One* duty in contempt and defiance of *both*. Would you have us neglect the buſineſs of our particular *Callings*? No, if they be lawful ones; nor yet neglect the more weighty concernments of your *general* calling, but whatever regard you have to your Purſes, chiefly and principally to regard the intereſt of your immortal Souls. Would you have us to come on a *ſudden*? No, not ſo ſuddenly as to be *ſurpriz'd*, or with your *iniquities*, and with the Love of ſin about you; but to give all diligence to be fit to come the *next opportunity* leſt God in vengeance for your ſin, ſhould not ſuffer you to live till *another*.

Theſe and the like are the *Charitable* conſiderations, for which we earneſtly preſs you to uſe this Ordinance, and they are a proper ſubject for your impartial meditations.

But indeed there would be little need of theſe Argumentations, but that it is the *Devils*

Divels great work, and he uſeth his utmoſt wiles, above all things to keep men from the *Sacrament*, leſt they ſhould receive there the *Seals* of Gods everlaſting *Grace* and *Goodneſs*, and not come into the ſame Condemnation with Himſelf, and with the damned Aſſociation in *Hell*. Hence it is, that he ſuggeſteth to ſome, that it is an *Uſeleſs* Ordinance, or not of ſuch moment as to be *Neceſſary*; to others, that they ſhall have Time enough, and will be fitter for it *Hereafter*; to others, that it is *Impoſſible* to celebrate it *Rightly*; to others, that it is a *Formidable* and *Dangerous* Myſtery; and to others, that when they have done what they are required, little *Profit* comes by it, unleſs it be the Saving of their Money. But were not the Ignorance of men ſo Great, and their Prejudices ſo Strong, as that they do not ſee or obſerve the *Meaning* of this Rite, theſe *Fancies* (for ſo I call them) would Preſently *Vaniſh*. For one deſign of it is to *Engage* us to be Really and Sincerely *Good*; and another end of it is, to *Aſſure* us, that as long as we are ſo, we have a good *Title* to the Felicities which are above, ſo that let men be conſcious to themſelves, that they have Honeſt and Good Hearts towards God and towards Men, and they may be ſo far from looking upon this as a Dreadful

dif-

diſcouraging or empty Myſtery, that they ought to look upon it as upon the moſt *Comfortable* Ordinance of Jeſus Chriſt: Becauſe it is intended to be a Sacrifical Feaſt, that by means thereof we may participate of the *Great oblation* made once for all upon the Croſs (that is, of the *Vertue* and *effects* of that oblation) and may receive a *ſure Pledge* at the hands of God, that thereby we are in a bleſſed ſtate of Salvation.

2. In an humble and modeſt confidence of this, ſecondly, every Devout and upright-hearted Communicant may go away with an *eaſie* and chearful mind, and with this comfortable perſwaſion, that he ſtands fair in the Eye of God, and that his condition is *ſafe*, if he be but careful to *perſevere* unto the end in well-doing. I do not love to blow Men up with Air; nay I think it a great miſcarriage and ſin in ſome Teachers of our days, that they are given very much to *puff up* their Diſciples with a huge conceit of themſelves and of their State, and make poor ignorant, (nay ill) people to believe, that they are the *precious Veſſels of Election*, and the greateſt Saints, when they have little but their profeſſion and ſome *Cant*, that beſpeaks them Chriſtians. It is not for any of us to Canonize thoſe who ſtand yet upon the earth, eſpecially if their feet be foul, and their

ways

ways crooked. *Let him that thinketh he ſtandeth, take heed leſt he fall,* firſt into the Mire, and at laſt into Tophet. It is not for any man to *preſume,* ſo as to put it out of all *queſtion* and *doubt*; but yet every Good Man hath reaſon to *Hope,* ſo as not to be *perplext* and *diſtracted* in his mind, touching the *certainty* of Gods deareſt affections to him. And of all others, the *humble* and *honeſt-hearted Communicant* hath the *greateſt* reaſon to hope, that he ſhall one day ſee the goodneſs of God in the Land of the living; becauſe that part of the New Covenant which containeth Gods promiſes, is *confirmed* at this Sacrament to every Holy Soul. 'Tis true indeed, the Covenant of Grace was confirmed by the *Death of Chriſt* upon the Croſs, and therefore his Blood is called, *the blood of the Covenant*; that is, of the New Covenant, which was *Sealed* and ratified to us by *Chriſts* Blood, as the *old* Covenant was confirmed, ratified, and ſealed to the *Jews* by the Blood of *Beaſts.* But then it is to be conſidered, that the Covenant was confirmed upon the Croſs to all *indefinitely,* not to me, or to *thee* in *particular* (for no man finds himſelf named in Gods promiſe) but to all Believers in *general.* Now as it was neceſſary, that the Divine Grace ſhould be firſt *purchaſed* for all at

large

large, and then ſome means uſed for the *conveyance* of this purchaſe to every *individual* Believer; ſo is it neceſſary, that *beſides* the confirmation and ſealing of the promiſes by Chriſts *Death* to all in general there ſhould be *another* obſignation to the Soul of every perſon in *particular*, that gives up himſelf to him that died for him; becauſe otherwiſe every ones mind would fluctuate in endleſs *doubtings*, and uncertainties. Now we ſay, that *this* obſignation is tranſacted at this *Covenant-Feaſt*: And how ſo? Why, here every *particular* Communicant that is duly prepared, receives the *Seal*, when he receives the *Elements*, which are the *Tokens* and *Pledges* upon the Divine favour. In that I am admitted to participate here of the Sacrifice of the Croſs, it is an evident ſign and ſtrong argument to me, that that Sacrifice ſhall be *imputed* to me, ſhall be available and effectual for me; as the Sacrifice was *imputed* to the *Jews*, was available and effectual for the *Jews*, and was *declared* to be ſo, when they were admitted to partake of the Peace-offerings, and to feaſt upon them, as we do here upon Bread and Wine.

CHAP.

CHAP. VI.

Of the bleſſings we receive by a due uſe of this Ordinance. Firſt, we Myſtically participate of Chriſts Body and Blood. What that Myſtical participation is. Secondly, that we receive the Pardon of Sin. Proved from the correſpondency of this Feaſt to the Ancient Sacrifical Banquets in general: And from its Analogy to thoſe Feaſts which were uſed after Sin-offerings in particular; and from the words of Chriſt at the Inſtitution.

HAving thus diſcourſed of the *Nature* and *Ends* of this Sacrament, I proceed next according to the uſual method to diſcourſe of the *Bleſſings* which it brings us, by our due Reception of it.

1. And, firſt, it is the joynt Confeſſion of all the Chriſtian *Churches* in the world (for

(for I do not reckon upon the Blaſphemous *Socinians*) that we do hereby receive the *Body* and *Blood* of our Redeemer. This I mention in the firſt place, and muſt take the greater care and pains to clear, becauſe the proof hereof will ſtrongly and evidently prove the conveyance of divers *other* bleſſings hereafter to be mentioned in their order. Now we are ſaid to partake of Chriſts Body and Blood in a *twofold* ſenſe; that is, after a *Myſtical*, and after a *real* manner.

1. In a *Myſtical* ſenſe we do partake here of our Saviours Body, as it was *Broken*, and of his Blood as it was *ſhed* for us upon the Croſs: that is, our Feaſting together at the Holy Table; is by *interpretation* a feeding upon our Crucified Jeſus; in the account of God, and conſtruction of the Goſpel. We are *reputed* and *eſteemed* to partake of that Sacrifice which he offered up, and ſo are entitled to all thoſe mercies which that Sacrifice was offered up for. For the opening of this matter we muſt remember, how Mankind were wont of old to participate of thoſe things which they had firſt offered up in Sacrifice; as the *Jews* (for inſtance) were wont to participate of their Peace-offerings, and of the Paſchal Lamb. Now this Feaſt being *Analogous* and anſwerable to thoſe; accor-

ding to the *Vulgar* course and the *Ordinary* manner of Feasting, Christians must have fed upon *Their* Sacrifice (that is upon Christs own *Natural* Flesh) as *Jews* and *Gentiles* were wont to feed upon *their* Oblations. But considering that this would have been an * *Inhumane* way of feasting; and considering that one and the *same* Body could not have served † for all Christians in all Ages; and considering too, that the feeding upon Christs very Flesh was not *necessary* in it self, but that the ends and purposes of this Feast might be very well answer'd by our feeding upon something else in the *Place* of Christ, therefore at the institution of this Ordinance he appointed us the use of *Bread* and *Wine*, instead of giving us his very Body and Blood, which he gave to God as a Sacrifice for us. These Creatures are the Symbols and Representations of his Body and Blood; they are substituted in the *place* and *room* of them; and the manducation of the one, and the drinking of the other, is, to all intents, as valid and effectual

* Ἵνα μὴ ἀποναρκήσωμεν σάρκα τῆς καὶ αἷμα προκείμενα βλέποντες ἐν ἁγίαις τραπέζαις τῶν ἐκκλησιῶν, χυγκαθιστάμενος ὡς θεὸς τῶν ἡμετέραις ἀσθενείαις, ἐνίησι τοῖς προκειμένοις δυναμιν ζωῆς, &c. Cyril. Alexand. *in Catena* Thomæ *in* Luc. 22. *vide & ep. ad* Calosyr. *Item* Theophylact. *in* Marc. 14.

† Πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν, ἵνα καὶ τὸ κόσμου παντὸς τοῦτο τροφὴ γένηται; Athanas. *in illud, quicunque dixerit verbum* &c.

effectual to us, as if we did actually partake of thoſe things which they do *repreſent*, and in *lieu* of which they are appointed. This I take to be part of the meaning of our Saviours words, *this is my Body*, and *this is my Blood*: As if he had ſaid, this Bread is *inſtead* of my Fleſh, and this Wine is in the *Room* of my blood. This is a Natural and an eaſie interpretation; 'tis fair, and rational, and full of ſenſe; and 'twould ſerve to ſilence a great many controverſies among Chriſtians, were it but admitted; would they put in but this *one* word, *inſtead*; and underſtand our Saviour to mean, this is *inſtead* of that, in the *place* and *room* of it. Nor do I ſee any reaſon in the World againſt this interpretation; For all men know, that the Jews were wont to ſpeak after a conciſe manner, meaning ſomething which they did not fully expreſs; of which there are a thouſand inſtances and examples in Holy Writ; and why may we not allow, that our Saviour ſpake now (as other Jews did, nay as he himſelf did at other times) after a ſhort conciſe manner, ſaying of the Bread, this is my Body, but intending thus much, This is *inſtead* of my Body. The *Analogy* of this Feaſt to other Sacrifical Banquets, doth plainly and infallibly argue, that our Saviours words are thus

to be interpreted, becauſe we feed here upon Bread, inſtead of eating the very Fleſh of our Sacrifice. And I am confirmed in this opinion, by an obſervation that hath been made by two learned Doctors of our Church, who have noted, that the Lamb for the Paſchal Supper, being dreſt and ſet upon the Table, the *Jews* were wont to call it, the *Body of the Paſſeover*, and the *Body* of the Paſchal Lamb. If this be ſo, it is reaſonable to believe, that our Saviour *alluded* to a Jewiſh Phraſe, that was ready at hand, when he ſaid, this is my Body, or this is in the *room* of me, the *true* Paſſeover. When he took the Bread into his Holy hands and told his Diſciples, that that was his Body, he gave them to underſtand, that they were not to expect to eat of his very *Natural* Fleſh, as they were wont to eat of the Fleſh of a Lamb; but inſtead of that, they were to eat *Bread*, which ſhould be as Beneficial to his Church, as the eating the body of the Paſſeover had been unto the Jews; it ſhould be all one to us as if we did eat of his very *Body*. His ſpeech may be rightly Paraphraſed after this manner: Whereas hitherto it hath been cuſtomary among people to feaſt upon the Dead Carcaſs of a dumb Animal, in Token that they were in Covenant with God, and were entitled

Biſhop Taylor, *of the real preſence*, Sect. 4. in fine *And Dr.* Hammond *in his* Annot. *on* Matth. 26. 26.

to

to all the mercies of the Covenant: And whereas the Lamb is a Type of me; to the intent now that you, and the reſt of my followers may be aſſured, that you ſhall have a certain intereſt in my Sacrifice, and ſhall receive infinite bleſſings by my death, though you are not to feed upon my very natural Fleſh; Lo, *inſtead* and in the *Room* of that, I appoint you to Feaſt after this manner, and to look upon it as a feaſting upon *me*, and upon my Sacrificed body, tho you do not eat of the very *identical* oblation, as hath been uſual hitherto; and I would have you be ſatisfied, that as often as ye ſhall eat this bread and drink this Cup, ye ſhall be ſuppoſed, interpreted, and reckoned to participate of me my ſelf.

Now this I call the *Myſtical* partaking of Chriſts body and blood; becauſe, by the celebration of this Myſtery, we are preſumed and *reputed* to do ſo; we do in *effect* partake of both, by partaking of thoſe things which do repreſent, and are appointed to be taken in the *place* of both; and we are as truly ſaid to partake of our Sacrifice, as the Jews were ſaid to partake of theirs, when they did eat of their very oblations. This is the firſt and great bleſſing we receive.

2. Hence we conclude in the ſecond

place, that every Communicant who is rightly prepared and diſpos'd, hath hereby ſolid and ſubſtantial grounds for his *hopes* touching the *Pardon* of his *Sins*. For ſince by this viſible Pledge of Gods Love we gain an intereſt in the Sacrifice of Chriſts death, ſince we are reckoned to participate of Chriſts Body and Blood; ſince we are partakers of the *Croſs*, as the *Jews* were of the *Altar*, it neceſſarily follows, that we have all the *Benefits* of our Lords Paſſion; and ſo, that we ought to be aſſured of the *Truth*, and ſincerity of Gods promiſe, that he will forgive and blot out all our miſcarriages; becauſe it was for that end, that Chriſt died.

But this will more evidently yet appear, if we conſider, 1. The Correſpondency of this Feaſt to the ancient Sacrifical Banquets in general: 2. The Analogy of it to thoſe Feaſts which were uſed after Sin-offerings in particular: And thirdly if we conſider the words of our Saviour at the inſtitution of this Rite.

1. Firſt then it is already proved, that Gods ordering his people to Feaſt upon part of their Sacrifices, was a ſign and Token to them, that they were in favour and Covenant with God, that they had a *Right* unto all his promiſes, that their Sacrifices were

were accepted Kindly, and were Imputed unto ſuch as had offered them. By the viſible Solemnity of Eating and drinking in Gods preſence they were aſſured, that now they were in a State of *Reconciliation* and *Peace* with him, and had a Title to all thoſe mercies which their Sacrifices were intended for. Seeing therefore that this Feaſt is *anſwerable* unto thoſe, it argues plainly, that as the Eating of Sacrifical Feaſts was an Evidence unto the Jews, that they were benefitted by the oblations, and were in Gods Favour; ſo the partaking of this Sacrifical Feaſt is an evidence unto us Chriſtians, that we are Benefitted by Chriſts Oblation of himſelf, and are in *Favour* with God alſo; and conſequently, that we have a Right to his *Promiſe*, that he will *Forgive* and *Pardon* us; that being a main part of Gods Covenant, one of his *Principal* Promiſes, an Eminent Bleſſing, and ſuch a Singular Expreſſion of his Favour; as every Soul of man is Highly concern'd moſt earneſtly to Hunger and Thirſt after.

2. But for the further confirmation of this matter we are to note, that this is not a Feaſt upon a Sacrifice *at large*, but a Feaſt upon a Sacrifice for *Sin* in Particular; you muſt remember that there were certain Oblations appointed by the Law, which were called *Sin offerings* and *Treſpaſs-*

offerings, becauſe they were intended to make an *Atonement* for all iniquities whatſoever, both of the Heart and of the Hand, whether they were offences againſt the Firſt, or againſt the Second Table. Of theſe Sacrifices the *People* of the Jews were never ſuffered to eat; no, nor the Prieſts themſelves *ſometimes*, as when it was a *whole burnt offering*, or a Sacrifice of *Expiation*, that was to be burnt without the *Camp*; wich was a Lively Type of Chriſt, wo was Sacrificed without the *City*. Nevertheleſs, theſe Sacrifices were attended with *Other* ſorts of Oblations, which the People were *allowed* to eat of, and their eating thereof was a Pledge and *Aſſurance* to them, that their Atonement was now made, and their *Pardon* given. Why now, Chriſt was made *Sin for us* (that is, he was made a *Sacrifice* for our ſins,) *though he knew no Sin*. And as he was our *Sin-offering*, ſo our eating at the Holy Table is a *Token* and Argument to us, that God is at Peace which us, and that our Atonement is made for all our iniquities, trangreſſions, and ſins. Nay, *we* have a far greater Priviledge in this reſpect, than the People of the *Jews*, had for *they* were *not* permitted to eat the the fleſh of a *Sin-offering*; but *we are*, that is, we are permitted to eat of Bread

inſtead

inſtead of it. They were never allowed to Drink the *Bloud* of *any* of their Sacrifices, but we are; that is, we are allowed to drink wine *inſtead* of Chriſts Bloud, (a) These are *Singular* Priviledges to us; and ſo they are *Greater Aſſurances* alſo of our Pardon and Atonement: Chriſt gives us his Body and Bloud too, for our plenary Conviction and Conſolation, touching the Remiſſion of our Sins. In this reſpect our Chriſtian Feaſt doth far *out go* all thoſe which they uſed under the Law. For they could participate but of *ſome* of their Sacrifices, and but of *Part* of them too: we participate even of our *Propitiatory* Sacrifice; nay, of our *whole* propitiation. Whereas the Bloud of every Sacrifice was wont to be poured out at the Altar, and not ſo much as one *Drop* of it was to be taſted of, either by the *People* or *Prieſts*, behold ſaith our Saviour to his Diſciples, you have liberty to participate even of the *Bloud* of my Sacrifice; as this Bread is in the Room of my Body, ſo is this Wine in the place of my Heart Bloud; and I give you this particular command and Priviledge, that ye Drink of it every one of you, though no ſuch thing hath been allowed hitherto at any Sacrifical Solemnity. Which ſhews, that

(a) *Nova eſt hujus Sacramenti doctrina, & Scholæ Evangelicæ hoc primum magiſterium protulerunt, & doctore Chriſto primùm hæc mundo innotuit diſciplina, ut biberent Sanguinem Chriſtiani, &c. Autor Serm de Cœna Dom.* Cipriano *aſcript.*

that our *whole* Sacrifice is fully imputed to every worthy Communicant for his forgiveness, and (as a Learned Man hath well observed) that we are fully justified by Christ from all those things, which we could not be justified from by the Law of *Moses*.

Dr. Patricks *Mensa Myst.* cap. 4. §. 3.

3. Thus the *Analogy* of this Sacrificial Banquet doth prove, that every worthy partaker thereof hath the strongest and most substantial reasons to hope in God firmly, and to depend upon Gods goodness and promise for his Pardon. But thirdly, the *words* of our Saviour himself do seem to argue this beyond all manner of controversie, though the *Socinians* endeavour to *Evade* the force of them. For speaking of the *Cup*, he said expressly, *Drink ye all of it, for this is my Blood of the new Covenant, which is shed for many for the Remission of Sins.* Though it be granted (what the *Socinians* object) that those words, *for the Remission of Sins*, do immediately relate to the *shedding* of Christs *Blood*, which was spoken of just before; yet they endeavour in vain to conclude thence, that they have no reference to the *drinking* of the *Cup*. Nor have they reason enough to affirm, that Remission of sins is the fruit of Christs Passion only, but not the effect of our drinking, because he said not, *drink ye*

Lud. Wolzogenius *in* Loc.

all

all for the Remiſſion of Sins; but drink ye of the Wine that *repreſents* my *Blood*, which is ſhed for the Remiſſion of ſins. For, ſince our *forgiveneſs* is the certain, immediate, and neceſſary conſequence of his *ſufferings*, it will undeniably follow, that if we participate of his *Blood* (as I have ſhew'd we do) we muſt be ſuppoſed to partake alſo of that which is the inſeparable *effect* of his Bloodſhedding. That which brings the cauſe muſt alſo bring the *effect*, which is the Natural reſult of it: The ſame action, which makes us partakers of the Sacrifice *it ſelf*, muſt likewiſe make us partakers of the *fruit* and *Benefit* of the Sacrifice: So that it matters not *how* our Saviour expreſt the thing, as long as he expreſt it *enough*: ſince he firſt tells us, that his Blood was for our Remiſſion; and then bids us to *Drink* of that Blood; and then aſſures us that our drinking thus of *Wine* is in *effect* the drinking of his very Blood, we have all the reaſon in the World to believe, that by our thus drinking we *obtain* Remiſſion, and that our Lord commanded us to drink in *Order* thereunto. The truth is, Pardon of ſin is the Bleſſed fruit both of Chriſts dying, and of our *receiving*: Of the former, as the meritorious *Cauſe* that purchaſed pardon for all in general: Of the latter, as the ordinary *inſtrument* that

that conveys the pardon to every Holy Soul in particular. The shedding of Christs Blood did procure and ratifie Gods promise of Grace to all *Mankind*; and the receiving of this *Wine* (which is the Symbol of that *Blood*) is the Seal of that promise to all worthy *Communicants*, when Christ was slain upon the Cross, he obtained this favour of God, that all Men were then put into a *salvable* condition, into a *Capacity* of forgivenes, into a way whereby they might be pardoned *actually* and *fully*, if they would not be wanting to themselves, perfect Peace and reconciliation was then *merited*; and it was merited for all that should accept of it, whether *Jews* or *Gentiles*, bond or free; for *he tasted Death for every Man*, *Heb.* 2. 9. He died for *all that were dead*, 2 *Cor.* 5. 14. Thus far the Scripture speaketh in *general* terms; but it saith nothing of *Me*, or of *Thee*, as to our particular *Persons*. We find not *our names* there; much less can we find our Names in the book of *Eternity*: All that we can do is to judge of our selves by examining our state, by fair probabilities, and rational Collection. And to strengthen our hopes, and to establish every mans humble confidence, this Ordinance was appointed; that as often as we eat this Bread, and drink this

Cup

Cup of the Lord; after a worthy manner, we may be *comfortably* and *reasonably* well perſwaded, that our ſins and tranſgreſſions are done away. For that pardon is by this Ordinance *applyed* to every one in *particular*, which before was *bought* for all *univerſally*; and any man that is but ſatisfied of the truth of his *Faith*, and of the ſincerity of his *Repentance*, may go away from the Holy Table well ſatisfied to, that he now ſtands *fair* in the eye and favour of God, and ſo ſhall ſtand ſtill, if he doth but hold up his goings in Gods ways, ſo that his footſteps do not ſlide back into *Sin* and *Perdition*.

I hope, that by this time I have fully proved and illuſtrated this matter. But yet before I let it go, I would note this one thing, that our Saviour ſpake *expreſly* of the Remiſſion of our ſins, when he ſpake of the adminiſtration of the *Cup*. Neither of the three Evangeliſts, who have recorded the Hiſtory of the inſtitution of this Myſtery, nor St. *Paul*, who hath repeated it, takes any notice of that *expreſſion*, when our Lord ſpake of the diſtribution of the *Bread*. Indeed it is not to be doubted, but our Saviours *Body* was broken for our forgiveneſs; nor do I doubt but his meaning was ſo, when he ſaid, this is my body which is given for

you

you (that is for your *Atonement* and *Pardon*) but that particular *expression*, touching the Remission of Sin, was used by him (for ought we know) only in reference to the Drinking of the *Wine*. Hence I infer, that for the Peace of a Mans Conscience, and for the satisfaction of his mind, that he is in an hopeful state of Salvation, it is necessary for him to receive the Sacrament in *both* kinds. Seeing forgiveness of sin is the effect of the *whole* Ordinance; seeing our Saviour seems to have a particular and *special* regard to our drinking of the *Cup*; and seeing he gives us this reason for it, because it is the Sacrament of his blood, that is for our Remission; I say, seeing that the thing standeth thus, I cannot see what substantial and solid grounds men can have to be confident of their Pardon, if they participate not of the Wine, as well as of the *Bread*.

If the thing were not prejudicial to the Peace of mens Souls, yet it would be impossible to Vindicate the Church of *Rome* from the guilt of Impiety, Sacriledge, and Innovation, for Denying the Cup to all the Lay-People of her Communion. For the Holy Jesus himself administred both the Bread and the Wine to his Disciples; and as He had done, he commanded them to do

alſo: nay, as if he then fore-ſaw, and was minded to prevent that abuſe, which hath lately crept into the Roman Church, he poſitively commanded his Diſciples, when he reached out the Cup to them, that they ſhould *All* drink of it; and his Reaſon was this, becauſe his Bloud (of which the wine was a Figure) was now to be ſhed for the *Forgiveneſs* of *All*. So that were this argument driven home upon the Romaniſts, they muſt be brought to confeſs (if they will ſpeak out) either that the Cup is to be given to Lay-people, or elſe that Chriſts blood was not ſhed for Lay-peoples Sins. I will not enter into that enquiry, how *many*, and *what* the perſons were, to whom our Saviour ſpake at that time. Though ſome are ready to tell us, that they were only the twelve Apoſtles (who were then in the quality of Prieſts) yet this is a confident aſſertion, which we need not grant: for though it be ſaid, that he ſate down with the twelve, yet it doth not follow, that no more than twelve were there. It is probable, that the good man of the Houſe, who is ſuppoſed to have been a Believer, might be there among the reſt; at leaſt it is improbable, that the Holy Virgin, of whom he took ſuch care at his Death, ſhould not be with him

him at his laſt Supper, eſpecially ſince he admitted the Traitor *Judas*. But ſuppoſe none but the twelve were Communicants, yet they were the repreſentatives of the *whole* Church; and what he ſaid unto *them*, he muſt be underſtood to have ſpoken in reference unto *All*; that every Member of his Family ſhould drink of the Cup, as well as eat of the Bread. Accordingly was the practice of all Chriſtians in the days of old. Whereſoever St. *Paul* ſpeaks of the adminiſtration of this Sacrament, he ſpeaks of *both* Elements, that they were communicated of, and this, he ſaith, was that, *which he had received of the Lord*, 1 *Cor.* 11. 21. And that the ſame was the uſage of the times following, is undeniably clear out of the writings of many antient Fathers; both of Greek and Latine Churches, who Celebrated this Myſtery as we do, which I note the rather, that I may lay open thoſe Lyars, who, to palliate their corruptions, confidently tell poor ignorant people this Monſtrous falſity, that Antiquity is on their ſide. This their cuſtome of *half-Communion* is a moſt *Notorious* Innovation; and the general practice of it was never authoriz'd, till that bleſſed Aſſembly of Divines (forſooth) at *Conſtance*, about the year 1415.

1415. and yet thoſe very men, though they were ſo bold as to appoint Communion under *one* kinde onely, yet they were ſo ingenuous as to confeſs that the thing was *contrary to Chriſts Inſtitution, and that the cuſtome of the PrimitiveChurch had been to the contrary alſo*: *Hoc tamen non obſtante*, as they then declared, not withſtanding all this, they prohibited the adminiſtration of the Cup to the Lay-people. But whether their Prohibition, or our Saviours Inſtitution, and the cuſtome of the old Catholick Church, ought to take place, let the indifferent world conſider.

Licet Chriſtus poſt Cœnam Inſtituerit, & ſuis Diſcipulis ad miniſtraverit ſub utraque ſpecie panis & vini hoc venerabile Sacramentum; tamen hoc non obſtante &c. Et ſimiliter licet in Primitiva Eccleſia hujuſmodi Sacramentum reciperetur a fidelibus ſub utraque ſpecie, tamen, &c. Præcipimus ſub pœna excommunicationis, quod nullus Presbyter communicet populum ſub utraque ſpecie, panis & vini. Concil. Conſtanſ. Seſſ. 13. acknowledged by their own Caranza, Sum. Concil. p. 626.

Indeed 'tis no news to hear of the *Diſhoneſty* of the Roman Clergy; there are ſo many palpable inſtances of their foul dealing with the world. But 'tis an unaccountable injury they do to mens Souls, to defraud them of that, by a due reception whereof we receive the remiſſion of our Sins. And though *Bellarmine*, and the reſt, have taught them to come off with this Pretence, that the *whole* Chriſt is in each *part* of the Sacrament, and ſo,

that the very *Bloud* of Chriſt is even in the *wafer*, yet this is a groundleſs ſuggeſtion and untruth; at leaſt it is too *vain* an imagination for men to truſt to, in a caſe of ſuch vaſt Importance and Concernment. For they themſelves do confeſs, that the (*a*) Sacrifice of the Maſs (as they call it) is not *perfect* without *both* Kinds: (*b*) And ſome of their Doctors have declared their Opinion, that there is leſs ſpiritual benefit by *Half Communion*; and the Learned (*c*) *Caſſander* objected juſtly, that the Ancient Doctors of the Chriſtian Church laid a great deal of *ſtreſs* upon the adminiſtration of the Chalice, aſcribing a *peculiar* efficacy to the Sacrament of our Lords Bloud; not but that his Body is the means of our Juſtification too, but becauſe our Saviour *Dignified* the Cup after a peculiar *manner*; ſaying, this is my Bloud of the New Covenant, *which is ſhed for the Remiſſion of ſins*. I wiſh therefore, that the deceived members of that Church would conſider this

(a) *In una ſpecie non habetur perfectè & integrè Sacrificii ratio, ſed utraque neceſſaria eſt*, &c. Bellarm. de Sacram. Euchar. lib. 4. c. 22.

(b) So Alexander Alenſis, Gaſpar Caſſalius, and Ruardus, as Bellarmine doth confeſs *ubi Supr.* c. 23.

(c) *Objicit* Georgius Caſſander, *quòd Sancti Patres tribuunt peculiarem effectum ſanguini domini, qui ex Calice ſumitur. ſic enim* Ambroſius *loquitur ſi* lib. 5. de Sacram. c. 3. *Quotieſcunque bibis Remiſſionem accipis peccatorum, & inebriaris Spiritu. Et* Cyprianus lib. 1. Ep. 2. *Quomodo docemus, aut provocamus eos in confeſſione nominis ſanguinem ſuum fundere, ſi eis militaturis Chriſti Sanguinem denegamus?* Id. ibid.

this ſeriouſly: 'Twould be enough to make their Hearts ake to think, how their Hopes of the forgiveneſs of their Sins are wonderfully weakened by this Unchriſtian practice. It would be a wonder, how any of the Laity, among the Romaniſts, could enjoy one quiet hour in their lives, or ever go to bed in Peace and with any tolerable Satisfaction (eſpecially ſuch of them as are Conſcious to themſelves of thoſe flagitious Crimes they have acted) did they but ſadly conſider what a miſerable caſe they are in. Were there nothing elſe to frighten them but this, that they confidently Truſt to a few fruitleſs *Abſolutions*, which onely keep up a *Market*, but are *Deprived* of that, which, to penitent, Souls is a *Certain* inſtrument of Pardon.

Bleſſed be God, that we lye in the boſome of a Church, which adminiſtreth to all her devout children the Seals of Gods mercy according to her Lords own mind and appointment, and agreeably to the way of the Catholick Church. And as this ſhould ſet all our deſires upon the wing, and make us fly on every occaſion to the Holy Table that our wearyed Souls may find, a Reſting place and Sure footing; ſo ſhould it repleniſh us with Comfort and Joy of Heart when we go away, being fully

aſſured of Gods purpoſes of Grace towards us, and being ſatisfied in a good meaſure, that we are now in a Happy condition. 'Tis true, before men go to the Sacrament they ought to be well ſatisfied of Gods merciful Kindneſs, and gratious Intentions towards them; for this is matter of *Faith* and *Hope*, which are the things we muſt neceſſarily go upon in all our addreſſes unto the Father of mercies: but yet the fruit of eating and drinking here, is *Joy* and *Peace* to every honeſt hearted Communicant, becauſe his Faith and Hope is hereby much the *ſtronger*, and built upon more *ſure* and *certain* grounds. 'Tis true alſo, that a mans pardon is *begun* before he doth make his approaches; that is, if he makes his approaches regularly, and like a good Chriſtian; for he muſt repent firſt of all his tranſgreſſions, and that doth *diſpoſe* him for Gods mercy, and makes him *meet* to be a Partaker of it. We muſt not preſume to go to the Lords Table with guilt about us, or while we are Reeking in our Sins; but Repentance muſt wipe our defilements off, becauſe Chriſts Body and Bloud is not food for *Swine*. As the *Paſchal Lamb* was not to be eaten but by perſons that were pure, and clean according to the Sanctifications of the *Law*; ſo this Chriſtian *Paſſeover*

Feaſt

Feaſt is not to be celebrated, but by ſuch perſons as are purged by Repenance, which is the Sanctification of the *Goſpel.* Yet all this not withſtanding, the *Bleſſed* Sacrament is an Ordinance of very great concernment and comfort to the *cleaneſt* Communicant: for though he hath Repented long ago, and though, upon his having done ſo, he hath great Reaſon to Hope that he is Reconciled unto God, yet this Reconciliation is as yet but imperfect *in compariſon.* A man is not *fully*, *perfectly*, and *finally* pardoned, till he hath Ended his Life well. While we Live, we are ſtill Tranſacting our buſineſs with Heaven; but do not finiſh our work till we dye. My Pardon is *Inchoa ted* upon my *Repentance*; 'tis *compleatd* and irrevocable upon my *Perſeverance* unto the *End*; but tis *Confirm'd* to me upon my due *Eating* and *Drinking* at this Solemnity. Hereby all former Grants are Ratified and Sealed *anew*; ſo that now we have a fair Evidence to ſhew for our diſcharge, and ſuch an Evidence as will be valid, and hold in the day of Judgement, if we be not ſo Fooliſh as to Cancel the Deed our ſelves, and render our Title to a bleſſed Eternity *Null* and *void*, by returning again with the dog to his vomit. A Releaſe you know may paſs between Parties onely

by the *Conſent* and *Promiſe* of the Injured Perſon, but when once it is committed to *Deed*, the act is then *Confirmed*; and the *Seal* which is affixt to the Deed makes that Sure in *Law*, with before was onely *Parol* or by *Promiſe*. In like manner, though our forgiveneſs be *Inchoated* and *Begun* upon our *Repentance*, yet it is *Continued*, *Ratified*, and *Aſcertain'd* unto us upon our *Participation*; ſo that he who was juſtified, is juſtified ſtill, and his Juſtification is more certain (*certitudine Subjecti*) than it was before; that is, a Sincere Communicant hath better Hopes to comfort himſelf, more to ſhew and ſay for himſelf, more to plead againſt the clamours of his Conſcience, more and better Reaſons to be Quiet in his mind, than when he was barely a Penitent. To ſay the Truth, if he doth not Backſlide and Revolt, he hath a certain Title to the Kingdom of Heaven. Upon this account 'tis every mans Intereſt to Communicate often: The longer he lives, the Older he grows, the more he draws towards his grave, ſtill he ſhould be the more intent upon this Duty, that his Peace and Comfort may ſtill receive the more Additions, and that his Aſſurances may be the more and more ſtrong; ſo that by the bleſſing of God he may at laſt uſe ſuch

expreſſions

expreſſions *as* S. *Paul* did (which I am ſure no Non-Communicant in the world can with ſuch Reaſon uſe) *I have fought a good fight, I have finiſhed my courſe, I have kept the faith; hence forth there is laid up for me a Crown of Righteouſneſs* 2. Tim. 4. 7. 8.

CHAP. VII.

Thirdly, We really communicate of Chriſt Glorified. The Doctrine of Tranſubſtantiation condemned as utterly contrary, to ſence, Reaſon, and the Holy Scriptures.

BEſides that participation of Chriſt *Crucified* which is *Myſtical*, by *Interpretation*, and *Conſtruction* (as I have ſhew'd already) there is alſo at this Ordinance a participation of Chriſt *Glorified*, which is *Real*, by our being actually made partakers of his moſt *Bleſſed Body and Blood*. This is manifeſtely the Doctrine of our Church, that the Body and Bloud of Chriſt are *verily and indeed* taken and received by the Faithful in the Lords Supper; and that our *Souls* are ſtrengthened and Refreſhed by the Body and Bloud of Chriſt, as our *Bodies* are by the Bread and Wine. Now our *Bodies* receive nouriſhment by our actual receiving the very *Subſtances* of Bread and Wine; and ſo (according to the *Compariſon*) our *Souls* alſo

So 'tis Expreſt in the Prayer of Conſecration.

Church Catechiſme.

alſo do receive ſtrengh and Comfort, by actually receiving and participating of the very *Nature* of Chriſt. After the ſame manner was the Faith of the Church of *England* delivered in the beginning of the Reformation by that truly Learned and Great man Arch-Biſhop *Cranmer*, in that Admirable Book of his called a *Defence of the true aud Catholick Doctrine of the Sacrament*; wherein he doth often uſe that *Similitude*, That as the Bread and 'Wine Corporally comfort and feed our 'Bodies, ſo doth Chriſt with his Fleſh and 'Bloud ſpiritually comfort and feed our 'Souls; and he poſitively affirms, that by the 'Communion we receive ſpiritual food, 'and ſupernatural nouriſhment from *Hea-'ven*, of the very *true* Body and *B*loud of 'our Saviour Chriſt, that our Souls by faith 'do eat his very body, and drink his Bloud '(though ſpiritually) *Sucking* out of the 'ſame everlaſting Life; and that the Hearts 'of them that receive the Sacraments are 'ſecretly, inwardly, and Spiritually Trans-'formed, renew'd, fed, comforted, and 'nouriſht with Chriſts Fleſh and Bloud, 'through his moſt holy Spirit, the ſame 'Fleſh and Bloud ſtill remaining in Heaven. So that according to the ſenſe of the Church of *England*, not onely the Sacrifice of Chriſts Death is (in the account of God) Sacramentally

Fol. 32, 33, 73, 100. *Et alibi.* *fol.* 42, 76, 84.

Sacramently *Imputed* unto us for the Pardon of ſin; but moreover the very *Glorified* Jeſus, now Living and ſitting in Heaven, is (in the Reality of the thing) Actually Communicated unto us from above, and verily received by us in the Sacrament: And the outward Elements of Bread and Wine are not onely *Signes* and *Tokens* (much leſs *Empty* Tokens and *Bare* Signs) of Chriſts Body and Bloud; but are alſo the *Means* and *Inſtruments* of bringing the whole Chriſt to us; ſo that his Fleſh and Bloud do *Really*, but after a Spiritual and wonderfull manner, go along with the Bread and Wine, to Suſtain and Refreſh the *Soul*, as *They* do the *Body*.

I know very well, that I am now entring upon the Tendereſt point concerning this Sacrament; perhaps, upon the Nieeſt ſpeculation in the whole Body of Divinity: Nor am I inſenſible how wary and Cautious Divines are, what they ſay, and how they unfold their thoughts of this matter. Indeed it is that, which requires of us a great deal of Conſideration and Pains, aſwell to *Conceive* a Right notion of it, as to *Expreſs* it ſo as to make it Intelligible to *others*. But notwithſtanding the Difficulty of the thing, it being ſo very Uſefull and Neceſſary for the Sa-

tisfaction

tisfaction of every mans mind, I ſhall take upon me to diſcourſe of it at large, but without trangreſſing (I hope) the due bounds of Modeſty and Truth.

To clear my way as I go from one foul miſtake, we are to note, that Chriſt is not ſo preſent in the Sacrament as to be eaten after a *Carnal* and *Groſs* manner; neither are the Elements ſo changed by any act of Conſecration, as to be turned out of one ſubſtance into another, out of the Subſtance of Bread and Wine into the Subſtance of our Lords Natural Fleſh and Bloud. This indeed is the Faith of the whole *Roman* Church, and they have Invented the word, *Tranſubſtantiation*, to ſignifie and Expreſs their Faith: and it implyeth theſe three things: 1. That the *Nature* and Matter of the Elements *vaniſheth* away. 2. That the *Accidents* thereof (as they call it) meaning the Colour, the Smell, the Taſte, the Quantity of the Elements do all *remain* without their Proper and Natural ſuject. 3. That Chriſt's *Natural* Body ſupplyeth the room of Bread, and that his Bloud is in the Place of Wine. Now I might paſs over this with quick diſpatch, by referring you to a great many Learned and Unanſwerable Books, which have been written againſt this Monſtrous Error (to ſay no worſe of it) but to ſave

ſave you the charge and pains of ſo much travel, I deſire you 1. To Conſider in *general*, that there are *four* things which are Infallibly able to ſatisfie a mans Judgement, as to the Truth or Falſity of any thing whatſoever, *viz.* The Uſe of our *Senſes*, the Suffrage of Right *Reaſon*, the Authority of Divine *Revelation*, and the help of *Tradition*. And if men will pertinaciouſly contend for a propoſition in ſpight of the *Concurrent* Evidence which is given againſt it, by *all* theſe Demonſtrative mediums, which ought, and are enough to Convince every man, they were as good tell us plainly, that they are *Reſolved* to be Infidels, or Scepticks, or to believe no more than what they themſelves *pleaſe*: for ſtronger arguments than theſe four can never be offered to any.

Now thus ſtands the caſe between Us and the Romaniſts: they diſpute for their beloved Doctrine of Tranſubſtantiation; and to maintain the Controverſie, they appeal to the Definitions of their *own* Church; that is, they will be *Parties* and *Judges* too. We plead againſt their Doctrine, that 'tis contrary to every Teſt which ſhould govern Rational Creatures in their Sentiments. And though the very *Mentioning* of this palpable Error be enough to Expoſe it to *Scorn* and Laughter, yet

for

for the further diſcovery thereof, obſerve in *particular*.

1. How it contradicted the Teſtimony of our very *Senſes*. We cannot conceive, but that God gave us our Senſes as helps to inform our Underſtanding: nor can it be ſuppoſed with any Colour of Truth, that *all* men ſhould be *Conſtantly* deceived in the perpetual uſe of their Senſes, when their *Faculties* are *Good*, and the *Object* of their Senſe is Adequate and *Proper*: this would be as Ridiculous and Abſurd, as to ſay, that none of us yet ever ſaw the light, tho our eyes be open, and the Sun every day Appears. Now that which we contend for is as clear to our Senſe, as the Sun is at high Noon. For we ſee it, we ſmell it, we taſte it; we feel it (by *Four* of our Senſes we find what we receive at the Communion) to be *Bread* and *Wine*: and why ſhould we fancy our ſelves deceived in this caſe, more then S. *Thomas* was when he put his *finger* into our Saviorus *Side*? why ſhould not *we* be ſatisfied by ſo *many* of our Senſes, that it is Bread and Wine, when *He* was convinced by his bare *Touch*, that it was his Lord and his God? Upon two accounts it is impoſſible for Conſidering men to think, that a Fallacy can be put upon us in this matter. For 1. ſhould we ſuppoſe the Omnipotent power of God could

could turn Bread into Fleſh, the *Species* of Bread remaining *ſtill*, yet it would not at all *anſwer* that great *End* for which Miracles have been ever wrought; and therefore it is not Reaſonable for us to believe that God *would* do it. It would be indeed the *Greateſt* of all Miracles, and infinitely beyond that which our *Saviour* Himſelf did, when he turned *Water* into *Wine*; for there the Colour, the Taſte, the Smell, the Operation of Water was changed as well as the Subſtance. And as it is not in the leaſt probable, that every the Meaneſt *Prieſt* ſhould every day do a *Greater* Miracle than ever our Lord himſelf did, ſo it is not in the leaſt Credible, that God Himſelf would do a Miracle but to *convince* men of Some Neceſſary and Important Truth. Should he do a Miracle for no other end but onely to ſhew his *Power*, of neceſſity it muſt muſt be *Seen*, it muſt be *ſhewed* in ſome ſenſible inſtance; for otherwiſe it could not be a *Demonſtration* of his Omnipotence. But God never yet did any Miracle for the *Miracle-ſake*, but that thereby he might *Atteſt* the Truth of ſome *Doctrine*, and might *Convince* men of Something, which they could not well be convinced of, *but* by Gods ſetting his own *Seal* to it after that manner. For which reaſon all Miracles

racles have been ſtill *Apparent* and *Open* to the *Senſes*; and 'tis Neceſſary they *ſhould* be ſo, becauſe they would be of no *Uſe* were they not *perceived*; neither could they *prove* any thing, unleſs they themſelves were *Manifeſt*: And if we reckon up all the Miracles that ever were done in the world from the days of Moſes to the times of the Goſpel, we ſhall find, that inſtead of being *Concealed* and Hid from men, they have been always Expoſed and made *Plain* to mens *Senſes*. Now this doth utterly baffle the groundleſs pretence of Tranſubſtantiation: for that Doctrine ſuppoſeth God to do the *Higheſt* Miracle that ever was done, to no *Neceſſary* purpoſe; neither to edifie *Us*, not to ſhew *Himſelf*; and how can we think, that he will make Wonders and his Power *Cheap*, and with an Almighty hand alter the Courſe and Nature of things ſo as not to *Glorifie* himſelf, nor to do Us *Good* by ſo doing? This would be a Miracle, that could not in any wiſe ſerve the *Ends* of all Miracles; and it becomes us not to believe that the All-good, and All-wiſe God will deceive *four* of our Senſes at once to no End at *all*, ſince it hath been all along the method of his Providence to ſatisfie All our Senſes for the *Beſt* purpoſes.

But

But this is not all: there is ſecondly a Worſe thing behind yet, The Romaniſts by crying down the Credit of our *Senſes* give Atheiſtical Spirits, and all that are Enemies to our Religion, advantage and Arguments to *Diſcredit* all the Doctrines of *Chriſtianity*: and therefore their Hypotheſis is ſo far from being Believed, that it is to be Condemned as *Impious* and *Scandalous* in the Higheſt degree. For, if when our Senſes tell us, this is Bread, and this is Wine, we may not *Truſt* our *Senſes*, Ill men will preſently draw thence this Natural Concluſion, that they have no Reaſon to give credit to *any* Article of the Chriſtian *Creed*; eſpecially if the Church of *Rome* be *Infallible* in this definition, *that mens Judgements muſt not be governed by what they See or feel.* The credibility of the whole *Goſpel* dependeth *Originally* upon the Teſtimony of *Senſe*: and we therefore believe the Evangelical tidings to be *True*, becauſe we believe they were *Preached* by the moſt Holy Jeſus, and were *Atteſted* by God himſelf, who by working wonders Confirmed the Doctrines which were taught by his Eternal Son. Now if men over-rule the Evidence which is given by *Senſe*, I would fain know how the Subtileſt Romaniſt can prove, that there was ſuch a one as *Chriſt* in the world;

world; or that he was not a meer *Phantasm* (as some Hereticks thought of old?) Or how can they make it credible upon Sufficient grounds, that Christ Preached some of *those* things, which the Papists themselves believe? or that he Confirmed his Doctrine by *Miracles*? They must at last come to *this*, that competent witnesses *heard* him deliver those Doctrines, and *saw* his works: and to all this any Infidel may answer, that according to their *Principle*, mens Senses may be *Deceived*: and if we may not believe our *Own* eyes (as they say, we must not) what reason is there to believe the Senses of *Others*? and if *All* may be mistaken, how can it be made appear, that the History of the Gospel is not a *Dream*, a Fancy, a Fable (as one of the Popes did upon a time call it?) The Holy Apostles proved the Truth of Christs Religion, by the certainty of their *Senses*. So S. *John*, 1. *Jo.* 1. 1, 2, 3. That which was from the beginning, which we have *heard*, which we have *seen with our Eyes*, which we have *looked* upon, and our *Hands* have *Handled* of the word of Life, (for the Life was made *Manifest*, and we have *seen* it, and bear witness, *&c.*) that which we have *Seen* and *Heard*, declare we unto you. The Expressions are

ingeminated to ſhew the *Truth* and *Certainty* of Chriſts being in the Fleſh : and this certainty is proved by the Teſtimony of their *Senſes* : which undeniably argues, that ſuch a Teſtimony is to be *taken*, when the *Organs* of Senſation are rightly *diſpoſed*, and the *Object* is *ſuitable* to the Faculty. Briefly ; the *Reſurrection* of Chriſt from the Dead, is the *fundamental* Article, upon which many others do depend ; for *if Chriſt be not riſen, then is our Preaching in vain, and your faith is alſo vain.* 1. *Cor.* 15. 14. Now Chriſt *himſelf* appealed to the *Senſes* of his Diſciples, to Convince them that he was Riſen *indeed.* As they were frighted at his appearance, and fancied that it was a *Ghoſt*, to Satisfie them to the Full, *Behold*, ſaid he, *my hands and my feet*, that it is I my ſelf ; *handle me, and ſee*, for a Spirit hath not Fleſh and Bones, as ye *ſee* me have, S. *Luke* 24. 39. Now if they had reaſon to conclude, that it was their Maſter indeed, becauſe they *heard*, *ſaw* and *handled* him ; why may not we aſwell believe and conclude, that this is *Bread* and *Wine* indeed, when we *ſee*, and *taſte* and *ſmell*, and *feel* it to be ſo? The Apoſtles had the Teſtimony but of *Three* Senſes ; we have the Teſtimony of *Four*, and if *our* Senſes muſt not be

belie-

believed, then not *theirs* neither, and then what becomes of our Chriſtian Religion?

2. Methinks all thoughtful men ſhould *miſtruſt* that cauſe, which to ſecure it ſelf from the danger of a Shock, *blinds* their eyes, and befools them into ſuch abſolute *Bondage*, that they muſt be obliged to believe, that ſnow is Ink, and that Ice is fire. But beſides this, ſecondly, nothing can be more contrary to *Reaſon*, than the doctrine of Tranſubſtantiation. *The Spirit of man is the Candle of the Lord*, ſaith *Solomon*, *Prov.*20.27. and 'tis ſenſeleſs to imagine, that when God ſet up this luminary in our hearts, his meaning was, that we ſhould mind it no more than as if we lived in utter *darkneſs*, or that it ſhould be leſs uſeful to us than the light of a *Glow worm*. Now firſt this is a certain principle of *Reaſon*, that a man can have but *one* body, and ſo we are to conclude, that Chriſt himſelf had no *more*. But if that which he gave to his Diſciples was his very *Natural* Body, conſiſting of ſo many organical parts, then had he *more* Bodies than one (even as many as there were Morſels) becauſe it is *ſuppoſed*, that *every* Diſciple received the body of Chriſt *entirely*. Now this is an imagination which the greateſt *Hereticks* yet never durſt to defend. Some indeed held of

old, that Chriſt had no real Body *at all*, but only an *imaginary*, and *Phantaſtick* being, which was a deluſion of mens ſenſes; ſo the followers of *Simon Magus*, the Marcionites, and others did falſly maintain. But that he had *more* than *one* natural Body (properly ſo called) *none* did ever affirm. And yet this is the conſequence of the Romiſh Doctrine of Tranſubſtantiation. For either his Natural body is not in the Wafer *at all*; or elſe it is not there *wholly* and *entirely*; or elſe it muſt be ſuppoſed to be *multiplied* proportionably to the number of the conſecrated Wafers: And hence it muſt follow of neceſſity, that as at the inſtitution of this Sacrament, Chriſt had ſome Bodies which were *not* Crucified (for the Supper was *before* the Paſſion, and that body which every Apoſtle did eat was *never* Crucified) ſo ſtill that Chriſt hath an *indefinite* number of Bodies, even as many as there are *Communicants* in the whole World: And then where ſhall we find that *one* man Chriſt Jeſus, that St. *Paul* ſpeaks of *Rom.* 5. 15. the gift of grace hath abounded unto many by *one man Jeſus Chriſt*.

Again, Secondly theſe are certain and Eternal principles of *Reaſon*; that one and the ſame body can be but in one and the ſame *Place* at once, as my body cannot be here and at the *Indies* in the ſame moment

ment (for then it would be *one* Body, and yet not one at the ſame time.) it is certain by reaſon that a body muſt have *Parts*, diviſible and *diſtinct* the one from another, as every humane Body hath a Leg diſtinct from the arm, and the head diſtinct from the trunk (for elſe it would be a body, and *not* a body.) A body muſt be *Circumſcribed* and *limited* to a determinate ſpace proportionable to its dimenſions (for elſe it would be a *finite* and yet an *infinite* ſubſtance.) A body cannot be broken into *pieces*, and yet remain *entire* (for then it would be *whole* and *not* whole.) Theſe and the like are *everlaſting* and *certain* principles, which all men that will obey common reaſon muſt agree in; and they are taught us both in Chriſtian and Heathen Philoſophy as *common* Notions and Maxims, as *fixt* and *clear*, as that *one* and *one* makes *two*: So that to contradict theſe principles is to tell Mankind, that they are all *mad-men* and *fools* that are not able to tell their *Fingers*. And yet theſe principles are contradicted by the Doctrine of Tranſubſtantiation, which is made up of I know not how many impoſſibilites, which we can no more reconcile to reaſon, than we can prove that the ſame propoſition is both true and falſe in the ſame reſpect; and that man, who

believes

believes that Doctrine, muſt believe the groſſeſt and moſt palpable contradictions. For according to this rate theſe monſtrous *Abſurdities* will follow; that Chriſts Humane fleſh is Circumſcribed in Heaven (as every body muſt be confined to a certain place) and yet at the ſame time is in millions of places here on Earth, and yet *one* Body ſtill: That it is *whole*, and yet is *broken*: That it is *divided*, and yet is *entire*; that it is *entire* in every Wafer, and yet if you break thoſe Wafers into a thouſand particles, that the body of Chriſt is *one* ſtill, and *whole* in every the leaſt *particle*: That tho there be feet, and hands, and head, and many other conſtituent and integral parts in Chriſts body, and tho all theſe parts are the one *without* the other, and *by* the other, and *diſtinct from* the other, yet that all are ſo *jumbled* and *crowded* together into a *point*, that whoſoever eateth but a *piece* that is no bigger than a *Pins point*, eateth *all* and every *part* of Chriſts body: And many more ſuch *contradictions* there are, ſo wild, ſo irrational, ſo inconſiſtent with common ſenſe, that 'tis as tireſome to count them up, as to tell the number of the Stars.

Further yet, Thirdly, we find by *experience*, that what we eat and drink at

the

the Communion, doth ſerve for *Nouriſhment*, * it recruites the ſpirits, and helps to repair the expences of Nature; and they tell us of King *Lewis*, that he lived 40 days together onely by the food which he had from the Holy Table; and without queſtion any man may ſuſtain himſelf a Conſiderable time onely by the uſe of the Sacred Viands, provided he receive a Convenient Quantity. Now we deſire a *Rational* anſwer to this *Inquiry*, what is it that *nouriſheth* a man in this caſe? If they ſay, it is Chriſts Body and Bloud, *Naturally* underſtood, and Corporally taken; it is *Blaſphemy*; for then it may feed a *Reprobate* aſwell as a *Saint*; and a *Jew* aſwell as a *Chriſtian*: nay, what if ſome Unclean *Beaſt* ſhould happen to light on it? The Conſequences thereof would be ſuch, are as enough to ſtrike the Heart of any good Chriſtian with *Horrour*, but to hear them *mentioned*. If they ſay, it is the *Species*, the *Accidents* of Bread and Wine that nouriſheth, *without* the *Subſtance* of either, it is down right *Non-ſenſe*: And they were as good ſay, that a Body can be ſuſtained with a *ſhaddow*; or that a man may Live upon a *ſhew*, which is not ſo *much* as *Air*; or that he may be fed by *Dreaming*, ſpecially if he Dream as *Pharaoh's Baker* did, of three *Baskets*

* Εὐχαριστηθεῖσαν τροφὴν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν. Juſtin. *Mart. Apol.* 2. *Quomodo dicunt carnem in corruptionem devenire, & non percipere vitam, quæ a corpore Domini & Sanguine alitur?* (*Subaud. Symbolico*) Irer. *adv. Hæres. l.* 4. *c.* 34.

upon his Head, full of all manner of *Meats*; or that he may Quench his Thirſt, and Refreſh his Spirits, only by *Looking* upon Grapes; nay, though he miſtake *Paint* for *Reality*, as thoſe Birds did which flew to the *Picture* of a Vine which *Zeuxes* had drawn, ſuppoſing that they were *Natural* and Real *Cluſters*. Either they muſt grant that to be Bread and Wine which they *feel* in their *Stomachs*, and find *Refreſhment* and *Strength* from, or elſe they muſt ſay, we Truſt too much to *Senſe* and *Reaſon*; and then they cannot *blame* us, but by *allowing* ſenſe and Reaſon to be on our ſide; a *Crime*, which I wiſh all *Romaniſts* were *guilty* of in every Particular.

To all which I add in the 4*th*. Place, that the outward parts of the Sacrament are Subject to many *Alterations* and *Changes*, which without Loathſomneſs and *Abhorrence* we cannot conceive to be incident to the Bleſſed *Body* and *Bloud* of our Redeemer, the Lord of Glory. The *ſolid* part is torn in pieces with our *Teeth*; and if men have ſtronger Stomachs than the *Capernaites*, who could not away with the thoughts of eating *Humane* Fleſh; or if they can endure to go beyond the *Cannibals*, who were wont to eat their *Enemies* Fleſh only; yet we have Reaſon

to

to wonder, how they can relliſh the thoughts of out going the moſt *Barbarous Pagans*, who ever had more *Reverence* and *Veneration* for that they *Worſhipt*, than to *Devour* ſuch things as they took to be *Deities*. Yet thus the Romaniſts do not ſtick to do; for which reaſon *Averroes* would not become a Chriſtian; but when he ſaw ſome of that denomination to Eat that which they *Adored* as their *God*, he cryed out with Indignation, *Let my Soul rather venture its Lot, and take its portion with the old Philoſophers.* Again; the Bread may grow *Mouldy*, may *Corrupt*, may bread *Worms* and *ſtink*; for which cauſe *Heſychius* tells us of ſome Chriſtians formerly, that their cuſtome was to *Burn* the Remaining Surpluſage of the Sacrament. Nay it may be ſtoln away by a *Mouſe*, as ſometimes it hath been ſince People came to be ſo Superſtitious as to *Reſerve* it; and to *ſecure* it from the like chance, and from the Vermines teeth, the Romaniſts are wont to keep it ſhut up cloſe in a *Pix*. So alſo the *Liquid* part in the Cup, may *Intoxicate* the Brain, being immoderately taken; it may be *prickt* and become *Eager* through negligence; and many accidents more 'tis Subject unto, which without *abomination* we cannot conceive can happen to the Holy *Blood* of our Saviour. Nay,

Heſych. in Levit.

both

both the outward Elements may be mixed with *Poyſon*; and *Peter Martyr* well objected againſt the *Papiſts* (neither doth Cardinal *Bellarmine* poſitively deny the truth of the Stories) that Pope *Victor* the 3*d*. and the Emperour *Henry* the 7*th*. were both of them *poyſoned* with the Sacrament. In a word; our Saviour himſelf hath told us, S. *Matth*. 15. 17. that whatſoever entreth in at the mouth, *goeth into the Belly, and is caſt out into the Draught*. *Origen* doth poſitively affirm the ſame thing of the Sacramental *Bread*: though *Bellarmine* doth onely *trifle* upon the Argument, interpreting it of the Corruption of the *Species* or *Accidents* onely; that is of *Nothing*, or of things without matter and *Subſtance*, which is as *good* as nothing. The truth is, the Learned Jeſuite was not *able* to anſwer this objection; and therefore he tells men, that they ſhould ſtop their ears at it, and ſay nothing to it. But let them endeavour to Shuffle it off what they can; it is a moſt *Horrid* Concluſion which followeth their Principle of Tranſubſtantiation; which renders the Principle

Bellarm. *de Euch. lib.* 3. *c.* 24.

Quod ſi quicquid ingreditur in os, in ventrem abit, & in ſeceſſum ejicitur, & ille cibus qui Sanctificatur per verbum Dei, perque obſecrationem, juxta id quod habet materiale, in ventrem abit, & in ſeceſſum ejicitur ---- Et hæc quidem de Typico Symbolicoq; corpore: Which a little before he calls five ſeveral times, Bread, and the Bread of Lord. *Origen.* in Matth. cap. 15.

Bellarm. *de Euch lib.* 1. *cap.* 14.

ciple it ſelf highly *wicked*, and *Blaſphemous*, as well as *Unreaſonable*.

3. But yet did the Holy *Scriptures* ſay expreſly, that what we taſte and ſee at the Lords Table is the very natural Fleſh and Bloud of Chriſt, we ought rather to *disbelieve* our ſenſes and reaſon too, than *contradict* the Word of God. But *they* ſpeak nothing to this purpoſe, but do plainly ſay and argue the *contrary*: and this is the third thing which we juſtly blame the Romaniſts for, that they will not ſuffer the *Scripture* to determine the point between us, though it be a Book which *They* acknowledge as well as *We* to contain the Word of God, and which one would think ſhould be judged a *certain* Rule of Faith, and of *ſufficient* authority to oblige every Chriſtians Judgement to Acquieſce by.

Now 1. as touching the Body of Chriſt, the Scripture tells us, that it is *gone up into Heaven*, there to abide till the day of final Judgement. To this purpoſe S. *John* tells us chap. 14. and 16. that Chriſt ſpake to his Diſciples before his death, telling them that he was about to *leave* them, and to *depart* from them, that he was going his way to the *Father*, and was *leaving* the world. Which expreſſions muſt neceſſarily be underſtood

of

of his *Bodily* abſence, that his Humane Nature was to be no longer here *below*, or elſe the ſenſe would be *Impertinent* and to no purpoſe. For his deſign was to *Prepare* the minds of his followers, that they might not be *dejected* at his *departure*, nor ſurprized with it: And to that end he told them of it *before hand*, and aſſured them withal, that in *lieu* of his *Corporal* preſence he would give them his *Spirit*, to be with his Church to the end of the world. Now to what purpoſe were theſe Expreſſions and Promiſes, if he was to be with them ſtill in *Perſon*, and if his Body was to be handled by them *ſtill*, at the *Sacrament*? The Poor (ſaid he) ye have with you always, but *Me ye have not always*, Matth. 26. 11. This is *contradicted* by thoſe of the Church of *Rome*, for they ſay, we have him with us *ſtill*, even in his *perſon*, though he be not viſible to our eyes, nay, they pretend to have him much *better* than the *Jews* had, for they *ſaw* him, and *heard* him, and *touched* him only, but *theſe* pretend to *eat* him too, and to take him down into their very *Stomachs*. And S. *Peter* ſpeaking of him affirmed, that he was *in Heaven*, and *there* was to be *until the times of Reſtitution*, Act. 3. 21. In reſpect of his *Body* he is at the right hand

hand of God in *Heaven*; and *thence* we look for him ſaith *S. Paul*, *Phil.* 3. 20. not in the *Sacrament*, on the *Patin*, or in the *Chalice*, but we look for him from *Heaven*, at the general Reſurrection. Lord! what can a man in his wits collect out of all theſe Texts, but this, that though Chriſt be with us by his *Spirit*, yet he is at ſuch an infinite diſtance from us in his *Humane* nature, that till the end of all things we cannot have ſo much as a *Glimpſe* of him, unleſs Heaven be opened to us by a *Miracle*, as it was to S. *Stephen*? Men were as good take the Holy Writers by the Throats, and with violent hands keep them from ſpeaking *at all*, as diſpute againſt ſuch *plain* and *Full* Evidence, touching the abſence of our Saviours Natural Body.

And then ſecondly, as touching that which we take into our hands at the *Sacrament*, the Scripture ſtill calleth it *Bread* and *Wine*. At the inſtitution our Lord pointed to the contents in the Cup, and termed it the *fruit of the Vine*. And ſo he is ſaid to have taken *Bread*, to have bleſſed it, to have broken *it*, and to have given *it* to his Diſciples, requiring them to eat it; meaning plainly, that which he took into his hands, and that was *Bread*. S. *Luke* calls the Diſtribution of the Sacrament, the breaking of

Bread,

Bread, *Act.* 2. 42. And S. Paul ſays, 'tis *Bread* which we break, 1 *Cor.* 10. 16. that we are Partakers of *Bread*, *verſ.* 17. and that as often as we eat of it, we eat of *Bread*, 1 *Cor.* 11. 26. whence it appears, that 'tis Bread *after* Conſecration as well as *before*; though the *Uſe* and *Condition* of it be changed, ſo that by it the Body of Chriſt be communicated to us, yet the *Nature* and *Subſtance* of it is the ſame ſtill, even *Bread*, as the Scripture calls. For 'tis an eternal truth that where things are of a *Different* Nature (as bread and fleſh are) the one cannot be ſaid to be the other with any Propriety of ſpeech; as *Bertram* rightly argued, that nothing is more abſurd, than to call bread, fleſh; or wine, bloud, without a *Figure*, for 'tis as abſurd as to call a Man an Elephant, or a Fiſh a Scorpion. Either then it is not *Bread* (and then the *Scripture* deceives us:) or if it *be* Bread, it is not Chriſts *Natural* Fleſh, (and then the Church of *Rome* couſens us; and *there* is the point.)

Bertran. *de Corp. & Sang. Dom.*

The utmoſt that they can pretend from *Scripture* is, that one expreſſion, *this is my Body*: and will you not (ſay they) believe our Saviour *himſelf*? Yes we do firmly beleive that to be true, which our Saviour did mean, but the

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queſtion is, what his meaning was? Now, that thoſe words are not to be taken ſtrictly, and according to the *firſt* Sound of them, will be clear from theſe following conſiderations.

1. That before men grew *Hot*, and *Angry*, and *Magiſterial* about this matter, ſeveral Doctors even of the *Roman* Church could not find, that our Saviour meant any thing of *Tranſubſtantiation* by that Phraſe. That Doctrine was defined firſt at the *Lateran* Council, a little above 400. years ago; and yet *Scotus* and *Cameracenſis* (who lived after that Council) did hold, that without the Churches *Declaration* there is no place of *Scripture* which forceth men to believe Tranſubſtantiation. Nay *Bellarmine* himſelf confeſſeth the thing to be *Probable* enough (which thoſe Doctors ſaid) and by this 'tis manifeſt, that in their *own* opinion Chriſts words may be allowed to bear a very *doubtful* ſenſe; ſo that had it not been out of pure reſpects to the Declaration of their Church, probably they would have been contented, that thoſe words at the Inſtitution *ſhould* have born ſuch a conſtruction, as would not have *ſhook* the Reaſon of men ſo notoriouſly.

Bellarm. *de Euch. lib.* 3. *c.* 23.

2. If we frame notions of things juſt according to the *clink* of a *Phraſe*, we muſt

muſt needs entertain very *ſtrange* apprehenſions of our Saviour himſelf; becauſe he is uſually called a *Lamb*, a *Lyon*, a *Shepherd*, a *Rock*, a *Door*, a *Way*, a *Vine*, and the like.

3. As Chriſt ſaith here, *This is my Body*, ſo in *Joh. 6.* he ſaith alſo, that he is the *Bread of life*; and that his Fleſh, is *Meat*; and his Bloud, *Drink*. He ſpeaks as plainly and poſitively in the *one* place, as he doth in the other. Now if men affirm, that the bread is changed into Chriſts Fleſh, becauſe Chriſt ſaith poſitively, *This is my Body*, they have equally the ſame reaſon to affirm, that Chriſts Fleſh is turned into *Bread*, and his Bloud into *Drink*, becauſe he ſaid *as* poſitively, *My Fleſh is meat indeed*, and my Bloud *Drink indeed*. A latitude muſt be allowed to be as to the *ſenſe* of thoſe expreſſions, or elſe men muſt fall into a Labyrinth of abſurdities and contradictions, which they can never wind themſelves out of by the help of any clue.

4. If we obſerve what our Saviour ſaid to the *Capernaites* upon the like occaſion, we cannot but conclude, that his meaning at both times was myſtical. The ſtory we have in the 6th. of S. *John*; verily, verily (ſaith our Lord) except ye eat the Fleſh of the Son of man, and drink

drink his bloud, ye have no life in you, *verſ.* 53. This ſeem'd a very Harſh expreſſion, becauſe they conceived (as the Romaniſts do now) that Chriſt intended his Fleſh ſhould be torn in pieces with their Teeth, and that his Natural bloud ſtould be ſuckt out of his veins with their mouths. The bare apprehenſion of this matter turn'd their ſtomachs, ſo that they were ſcandaliz'd preſently and fell off from him. Therefore to rectifie their miſtakes, he expounded himſelf, telling them, that they were not to underſtand him in a literal and carnal ſenſe; no, *the words that I ſpeak unto you they are Spirit, and they are life, verſ.* 63. meaning, that he ſpake Myſtically, and that they were to interpret his words after a Spiritual manner, and of a Spiritual and Divine way of feeding upon him, and ſo we feed upon Chriſt, who laughd at the Doctrine of Tranſubſtantiation; and ſo all good Chriſtians fed upon him for many hundreds of years, before that Doctrine was dreamt of, or thrown about, to debauch and intoxicate the world.

So that place was underſtood by the Ancients.

CHAP. VIII.

The Doctrine of Transubstantion inconsistent with, and contrary to the Doctrine of the Primitive Church. Proved by five Observations touching the common sense of Christians in the most ancient times. A short account of the Doctrine of the Church in succeeding Ages, till the twelfth Century.

3. 'TIs true, the Papists are wont to crack of *Tradition* and *Antiquity*, as if all the ancient Fathers of the Catholick Church were on their side. And nothing hath prevailed more with ordinary people to turn or continue Papists, than an opinion, that Transubstantiation was all along the Faith of the Christian Church. I confess I wonder much that *common* people will pretend to be judges in this case, when they understand little of Greek or Latine, much

much leſs have skill to tell, which of the Books, that are aſcribed to the Fathers, are *Genuine*, and which are *ſuppoſititious*. But alaſs they are taught by their leaders to believe any thing, and to talk by *Rote* like a ſort of men among *our ſelves*, who are readily perſwaded to act any thing that is for the *Cauſe*, for the *Cauſe*, for their darling and dearly beloved *Cauſe*, though they venture their *Necks* and their very *Souls* for an *evil* cauſe ſake.

Therefore to clear this matter fully, we will once for all *try* the point by unqueſtionable authorities, and examine particularly what the ſenſe of the Chriſtian Church was, chiefly in the Primitive times, and *ex abundanti* in the times *following*: And I am fouly miſtaken, if we do not find, upon the whole enquiry, that Tradition (which the *Romaniſts* brag of ſo much) is plainly *againſt* them for above a thouſand years.

In the proſecution of this thing, I beg leave to go a little out of the *common* rode, not to trouble my ſelf with an endleſs fatigue of collecting a world of ſentences out of the Fathers (a courſe, which tho it be proper enough for a Diſputant, yet may be liable to a great many Cavils.) I ſhall rather chuſe to argue from ſome *obſervations* that may be made upon thoſe

Controversies the Ancient Church had with *Infidels* and *Hereticks*, which will evidently shew the sense of the Ancient Christians as to the point under our hands: for this is certain, that we can never *better* learn the sense of the Ancient Church, than out of their *Disputations*, especially when they go upon the *same* grounds, and use the *same* way of *Argumentation*.

1. Now, first, it is easie to observe what the sense of the Ancient Church was as to the eating of Humane *Flesh*, and the drinking of *Bloud*. The *Pagans* were wont for a long time to throw this in the teeth of the Primitive Christians, that they celebrated *Thyestean* banquets, and stories ran about, that at their sacred Assemblies they killed a Child, and then junketed together upon the tragical dish. The Christians granted, that the feasting upon Humane Flesh and Bloud was a most *Barbarous* and Flagitious crime, but they proved themselves *Innocent*; they abominated the very thoughts of any such detestable practice, and in all their Apologies they declared their utter *Abhorrence* thereof: so *Justin Martyr* in the Age next to the Apostles: then *Tatian*; after him *Athenagoras*, and *Theophilus* the Patriarch of *Antioch*. After these,

Justin Martyr λογ πρὸς Ελληνας 2. Apolog. 2. Tatian. Orat. cont. Græc. p. 162. Athenagor. legat. pro Christian. P. 4. 35, 36. &c. Theophil. ad Autol.

these, *Tertullian*; after him *Origen*; and after him *Minutus Fælix*. For an hundred years together were the Primitive Christians busie in vindicating themselves from that *Atheistical* and *Savage* Practice (as *Theophilus* calls it) of eating mans flesh. And to make this evidently appear, the ancient Christians did appeal to their very *Enemies*, who could not but know, that some Christians were wont to refrain from all flesh *whatsoever*; that *none* of them would taste of that which was *strangled*, or which was destroyed by a wilde Beast, or which dyed of it *self*; nay, that they were so very Nice in these times, that they would not eat any thing (not so much as a *Sausage*) that was mixt with *Bloud*. Now to argue hence: Can it be credible in the least, that they would have made such *Apologies* for themselves, had they believed that they did constantly eat of *Christs* Natural *Flesh*, and drink of his Natural *Bloud* in the Sacrament? With what faces could they then have pleaded as they did? What an Argument would they have given the Heathens *against* Christianity? How soon would

lib. 3. p. 119. 126. Tertullian. Apologet. cap. 9. Origen. cont. Cels. l. 6. p. 302. Minut. Felix in Octavio.

Τὸ ἀθεώτατον καὶ ὠμότατον, &c. Theop. ad Autolyc.

Tantum ab Humano sanguine cavemus, ut nec edulium pecorum in cibis sanguinem noverimus. Minut. Felix *p.* 34. *Denique inter tentamenta Christianorum, botulos cruore distentos admovetis certissimi scilicet illicitum esse penes illos* &c. Tertull. Apol. c. 9.

would the *Pagans* have given them the *Lye*? What *Hypocrites* would they have been rendred, in pretending that they durst not taste of the flesh and bloud of men (no not of *Cattle* neither) if all the while they were Conscious to themselves, and were perswaded, that they fed daily upon the *Flesh* and *Bloud* of *Jesus*? Nor was it possible for them to have *concealed* this matter; because the *Heathen* Inquisitors every day apprehended their *Servants*, who for fear of Torments and Death *discover'd* the Secrets of their Religion; and they would certainly have discovered *this* too, had they been taught by their *Pastours*, that Christs Flesh and Bloud were received at the Sacrament after a *Corporal* manner. And to this purpose serves that memorable and apposite Story of the Confession that was made by *Sanctus* and *Blandina* at their Martyrdome in the early times of Christianity. The Story is related by *Ireneus*, and (though it be not to be found in those Works of his that are extant, yet) it stands upon record in the Comments of *Oecumenius* upon S. *Peter*; and *Albertinus* and others have taken particular notice of it, because it is a most evident Testimony in this case. 'The 'Greeks (saith this Author) having appre-'hended some Servants that did belong to 'the Christian Catechumeni, and endea-vouring

Tertulian *ubi Super.* Athenagor *leg. pro Christianis p.* 39.

Albertin. *de* Eucl ar. *l.* 2. *c.* 3.

'vouring by force to underſtand from them 'ſome of the ſecrets of the Chriſtians, thoſe 'Servants had nothing to tell, ſo as to grati-'fy their Tormentors, but this, that they 'had heard their Maſters ſay, how that 'the Divine Communion was the Bloud and 'and Body of Chriſt, they ſuppoſing the 'meaning to be, that it was properly bloud 'and fleſh. The *Pagans* upon this taking it 'for granted, that the Chriſtians celebrated 'ſuch [barbarous] Myſteries divulged it 'preſently among the reſt of the *Greeks*, 'and by tortures compelled *Sanctus* and '*Blandina* the Martyrs to confeſs the truth. 'Hereupon *Blandina* preſently dealt freely 'with them, and ſaid, How can Chriſtians 'endure the thoughts of doing this (the eat-'ing of the fleſh, and drinking of the bloud 'of Chriſt) ſeeing that for exerciſe (or Diſ-'cipline-ſake) they Refrain from ſeveral 'ſorts of fleſh, that are Lawful to be eaten? Now ſeveral things are obſervable from this Relation. Firſt, that this ſuggeſtion was originally grounded upon *Hear-ſay*. Secondly, that theſe Servants did belong to ſuch Chriſtians as were meer *Novices* in the faith, Candidates as yet for *Baptiſm*, not inſtructed well in the nature and meaning of this *other* Sacrament. Thirdly, that they did utterly *miſtake* too the ſenſe of their Maſters, and perhaps were *willing* to tell a fable for

their own *Security* ſake. Fourthly, that what the *Pagans* concluded hence was a perfect *Calumny*, and an *Unjuſt* charge againſt the Chriſtian Church. And to make this evident to all the World. Fifthly, the Holy *Martyrs* argue from a cuſtome that many Chriſtians then had, of abſtaining from *ordinary* fleſh-meats, when they were not bound to ſuch abſtinance by any Law of *Chriſt*; ſo that 'twas *impoſſible* for them to conceive, that they did eat of the very Fleſh of their *Saviour* (much leſs that they ſhould be ſo Barbarous, as to drink his *Bloud*) in the Sacrament. This therefore is enough to make it clear, that the old Chriſtians in the *Apoſtolical* and moſt *Primitive* times did not ſo much as *Dream* of the Doctrine of Tranſubſtantiation, and 'tis a moſt *Ridiculous* thing for any man to think otherwiſe.

2. It is obſervable, that the Ancients were wont to prove the *Truth* of our Lords *Incarnation*, from this known and receiv'd *principle*, becauſe the Bread and the Wine at the Sacrament were *Tokens* and *Repreſentations*, the one of his *Body*, the other of his *Bloud*. Some Hereticks there were of old, who would not own that Chriſt took *indeed* Humane fleſh of the Holy Virgin; nor that he *really* ſuffered, or roſe again; but they taught their Diſciples that all this was nothing but a *Shew* and *Phantaſm*. This Hereſie

was

was broached in the days of the *Apoſtles*, and was afterwards propagated in a great many places by that Arch-Heretick *Simon* the *Sorcerer*, and by *Saturninus*, *Baſilides*, *Valentinus*, *Marcion*, and divers more. Now againſt theſe Hereticks the Catholick Doctors argued from a *known Principle* of Chriſtianity, *viz.* that the Bread and Wine in the Euchariſt were *Sacraments*, *Figures*, and *Repreſentations* of Chriſts Body and Bloud. This was *Tertullians* Argument, that when Chriſt took and diſtributed Bread among his Diſciples, he made it his Body by ſaying, *This is my Body*; that is the *Figure* of his Body (ſaid *Tertullian.*) And hence he concluded that our Lord had indeed a *true* and *real* Body, becauſe the bread was a *Figure* of it. For a *ſhadow* muſt be the ſhadow of ſome *Subſtance*, and an *Image* muſt be ſuppoſed to repreſent ſomething that is *Real.* In like manner *Origen* grounded an Argument againſt thoſe Hereticks upon thoſe words of S. *Paul*, that the *Bread and Cup of bleſſing is the Communication of Chriſts Body and Bloud*; whereupon he askes the Queſtion, that

1 Jo. 4. 3.
2 Jo. 7.

Ignat. Ep.

Panis & Calicis Sacramento jam in Evangelio probavimus Corporis & Sanguinis Dominici veritatem adverſus Phantaſma Marcionis. Tertull. *ad* Marc. *l.* 5.

Corpus ſum infuiſtum [*panem diſtributum*] *fecit, hoc eſt corpus meum dicendo; id eſt, Figura Corporis mei. Figura autem non fuiſſet, niſi veritatis eſſet corpus. Cæterum vacua res, quod eſt Phantaſma figuram capere non poſſet.* Tertull. *adv.* Marcion. *lib.* 4. where note, that he calls it Bread, when it was diſtributed; after Conſecration.

that if Chriſt was (as they ſaid) *deſtitute* of fleſh and bloud, of *what* fleſh, of *what* Body, of *what* bloud, was that Bread and Cup, the *Signes* and *Images*, which Chriſt adminiſtred? Some of thoſe Hereticks *foreſaw* the ſtrength of this Argument; and therefore that they might not *Confute* their own Principle by their *Practice*, that they might not ſeem to grant the *Reality* of Chriſts Humane Body by receiving the *Symbol* and *Sign* of it, we are told by *Ignatius* the *Martyr* (who lived in the Apoſtolical age) that they would not receive the *Sacrament*, becauſe they would not *Confeſs* the Eucharift to be the fleſh of our Saviour which ſuffered for our Sins, and which was raiſed again by the goodneſs of the Father. Undoubtedly the Holy Martyr meant, that they would not own the Bread to be the *Sign* and *Figure* of Chriſts Body (as all Catholicks then believed.) For the Queſtion was, whether our Saviour lived, and dyed, and roſe again in a *true* Humane Body? The Church proved that he did ſo, becauſe he appointed bread to be the *Figure* of his Body

Quod ſi, ut obloquuntur iſti, carne diſtitutus erat, & exanguis, cujuſmodi carnis, cujus corporis, & qualis tandem Sanguinis Signa & Imagines & panem & poculum miniſtravit? Origen. *Dial.* 3. where note again, that *Origen* called it Bread, when it was adminiſtred.

Εὐχαριστίας καὶ προσευχῆς ἀπέχονται διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτῆρος ἡμῶν, &c. S. Ignat. Ep. *ad* Smyrnæos.

Body. But had they believed the Doctrine of Tranſubſtantiation, it would have proved that Chriſt had a Body, which was made of *meal* (not of the ſubſtance of the Virgin) a Body which did *not* ſuffer upon the Croſs, *nor* Riſe again; but it would never have proved, that which the Catholicks contented for; and ſo they would have *Loſt* the Queſtion in hand, and made themſelves *Ridiculous* to their Adverſaries. Seeing then the Church in thoſe times believed the bread to be the *Figure* and *Image* of Chriſts Body (as *Tertullian* and *Origen* affirmed, and S. *Ignatius meant*) it is *Nonſence* to conceive, that they believed it to be his very *Natural* Fleſh. For how can it be the *Figure* of a thing, and the very *real* thing too? How can I call this the *Picture* of Chriſt, if I believe it to be Chriſt *himſelf*? How can I ſay, it is the *Image* of his Fleſh, if it be the very *Same*? This doth evidently ſhew, that the Ancient Church did not in the leaſt *imagine*, that the bread is turnd into his very natural Body.

Si propterea Corpus ſibi finxit quia corporis carebat veritate, ergo panem debuit tradere pro nobis. Faciebat ad vanitatem Marcionis *ut panis crucifigeretur.* Tertull. *adv.* Marcion. *lib* 4.

Nemo poteſt ipſe ſibi Imago ſui eſſe, Ambroſ. *de* Fide *lib.* 1. *Neque ipſe ſibi quiſquam imago,* Hilar. *Imago corporis non poteſt eſſe ipſum divinum Corpus,* Concil. Nicæn. 2. Actione 6. *Pignus & imago alterius rei ſunt, id eſt, non ad ſe; ſed ad aliud aſpiciunt;* Bertram. de Corp. & Sang. Chriſti.

3. It

3. It is obſervable that the Primitive Chriſtians aknowledged two diſtinct Natures in the Sacrament; meaning the material *Element*, and that bleſſed *Spiritual* thing which goes along with it. Thus we are told by *Ireneus* (who was but one remove from the Apoſtles) that the bread which is of the Earth, after the calling upon God, is no longer || *Common* bread, but the Euchariſt, conſiſting of *two* things, an *Earthly*, and an *Heavenly* thing. Thus alſo *Origen* doth diſtinguiſh the *Typical* and *Symbolical* body of Chriſt (meaning the † *Bread*) from his *True* Humane Nature, which he calls the *Word that was made Fleſh*, the *true* Food of life. So likewiſe * *Tertullian* doth diſtinguiſh the *Bread* which *repreſents* Chriſts Body, from the Body it *ſelf* which is repreſented by it. In like manner the Author of the book *de Cæna Domini*, aſcribed to S. *Cyprian*, doth diſtinguiſh between the bodily *Subſtance* of the Holy *Viands*, and that *Divine Virtue* which is preſent *with* them. Laſtly S. *Auſtin* (as he is quoted by the

|| *E terra panis percipiens invocationem Dei, jam non communis panis eſt, ſed Euchariſtia ex duabus rebus conſtans terrena & cæleſti*, Iren. *adv.* Hær. *l.* 4. *c.* 34.

† *Materia Panis*, Orig. *in* Matth. *c.* 25. *Hæc quidem de Typico Symbolicoq; corpore. Multa porro & de ipſo verbo dici poſſunt, quod factum eſt caro verus cibus*, Ibid.

* *Nec panem* [*reprobavit Chriſtus*] *quo ipſum corpus ſuum repreſentavit*, Tertull. *adv.* Marcion. *l.* 1.

Hoc eſt quod dicimus; hoc modis omnibus approbare contendimus, Sacrificium

the Collector of the Decrees) is positive and plain, that the Sacrifice of the Church is made up of *two* things, consisteth of two things, the visible Substance of the *Elements*, (for that is the meaning of the word *species*, among the *Ancients*) and the *Invisible* Flesh and Bloud of our Lord Jesus Christ; the Sacrament, and the thing of the Sacrament (or the thing Communicated by the Sacrament) namely the *Body of Christ*. To which purpose S. *Austin* speaks himself up and down in many places of his Writings. By this it doth appear, that the Christian Doctors for the first 400. years acknowledged *two* distinct and *real* natures to make up the Eucharist, (for every thing contains in it the *Nature* and *Truth* of those things whereof it doth *consist*, saith S. *Augustin*,) which they could not have acknowledged, had they conceived the Nature and Substance of the *Elements* to be *turned* into the Nature and Substance of Christs *Body* and *Bloud*. Transubstantiation implyes the total *Destruction* of the Earthly Nature and Substance, which is utterly *repugnant* to the sense of the *Ancients*: of whom we confidently affirm,

scilicet Ecclesiæ duobus confici, duobus constare, visibili Elementorum specie, & invisibili Domini nostri Jesu Christi carne & sanguine, Sacramento & Re Sacramenti, id est, Corpore Christi. August. *apud* Gratian. *de Consecratione*, distinct. 2. c. 48.

Quia omnis res illarum rerum naturam & veritatem in se continet, ex quibus conficitur. Id. Ibid.

affirm, that as with one mouth they still called it *Bread*, even when 'tis broken, distributed and received; so they *distinguisht* it still from that which is *Represented* by the Bread. And so true is this, that the very *Interpolator* of *Ignatius*, and the Ancient *Interpreter* of his Epistles, speaking of the Eucharist, say, There is one Flesh of our Lord Jesus, and one Bloud which was shed for us, and there is one *Bread* (or Loaf) which is broken for all. Which Observation makes it clear, that the *Bread* and Christs *Flesh* were believed to be *two distinct* Natures, and so, that the Doctrine of Transubstantiation was not thought of in *that* age, wherein that *Interpolator* and *Interpreter* did live, whensoever that was.

Whereas in the genuine Epistle of *Ignatius ad Philadelph.* it is, Μία σαρξ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος [leg. σώματος] αὐτοῦ: the *Interpolator* renders it, Μία γὰρ ἐστιν ἡ σαρξ τοῦ κυρίου, καὶ ἓν αὐτοῦ τὸ αἷμα τὸ ὑπὲρ ἡμῶν ἐκχυθέν· εἷς καὶ ἄρτος πᾶσιν ἐθραύσθη &c.

4. For the further clearing of this thing yet, it is observable, in the fourth place, of the Primitive Fathers, that they *Resembled* the *Union* of those *two* Natures in the *Sacrament*, to the *Union* of the *Two* Natures in our Saviours *Person*. To this purpose *Justin Martyr*, discoursing of the Eucharist, saith, 'we 'do not receive those 'things as common bread

Οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν· ἀλλ' ὃν τρόπον διὰ λόγου θεοῦ σαρκοποιηθεὶς

'bread, or common 'drink; but as Jesus 'Christ our *Saviour* 'was by the word of 'God made Flesh, and 'had Flesh and *Bloud* 'for our salvation, so 'we believe that Food 'which is blessed by 'Prayer, and by his 'our Flesh and *Bloud* 'nourisht) to be the Flesh and *Bloud* of our 'Incarnate Saviour. As Christ was God and man by the union of two real and distinct *Substances*, the Humane and divine Substance; so must the Eucharist be believed to consist of two real and distinct *Natures*, the visible and invisible nature: which *Joannes Langus* observed to be so *strong* an Argument against Transubstantiation, that the *Expurgatory Indexes* have ordered his Annotations upon those words of *Justin* to be blotted *out*. So he that wrote the *forementioned* book of *the Lords Supper*, affirmeth, that 'as in the Person of 'Christ the Humanity was seen, and the Divinity was hid, 'so in the visible Sacrament the Divine Essence

Ιησῦς χριςὸς ὁ σωτὴρ ἡμῶν, καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, ὕτως καὶ τὴν διὰ εὐχῆς λόγου [leg. καὶ λόγου, meaning the words of Institution] τὴν παρ' αὐτοῦ εὐχαριςηθεῖσαν τροφὴν ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, εἶναι τοῦ σαρκοποιηθέντος Ιησοῦ καὶ σάρκα καὶ αἷμα διδάχθημεν εἶναι Justin. Mart. Apol. 2.

Quod Transubstantiationem non agnoscit, sed apertè contendat cum corpore & sanguine Christi remanere veram panis & vini Substantiam. Ind. Belgic. p. 76.

Sicut in persona Christi humanitas videbatur & latebat divinitas, ita Sacramento visibili ineffabiliter divina se infundit Essentia. Cypr. de Cæn. Dom.

Essence

'Essence infuseth it self after an invisible, and 'ineffable manner. S. *Augustin*, S. *Hillary* and others of the Antients, use the very *same* similitude; and conclude, that the Mystery of the Eucharist (where two real *Natures* go together in the same *Sacrament*) is like the Mystery of the *Incarnation* (where two real *Substances* were united together in the same *Person*.) For the *Romanists* themselves dare not say, that only the *Accidents* of Humanity were in our Lord at his *Incarnation*: and therefore they ought not to say neither, that only the *Accidents* of bread and wine are in the Eucharist after *Consecration*. At least, they ought not to appeal to *Antiquity* for this conceit, it being plainly the sense of the Primitive Church, that as the Nature of Man was neither *abolisht*, nor *changed* into Christs Divinity, when 'twas united *to* it, so neither is the nature of bread *abolisht* or *changed* into Christs Body, when 'tis administred *with* it.

Vide Augustin. *in* Gratian de Consecr. Distinct. 2. c. 72. *&* Hilar. de Trin. l. 8. Ibid. c. 82.

5. It is observable, that whereas some Hereticks in the Ancient times denyed our Saviour to have two several *Natures*, the Catholicks proved he had so, by this known, received Principle, because there are *two* several *Natures* in the *Sacrament*, which is a *Figure* of Christ. This is a thing

which

which requires particular obſervation, becauſe it will *clearly* and *undeniably* prove, that the ſenſe of the Church, which I have ſhewn for the firſt 300. years, was the ſame ſtill (and indeed more plain, if poſſible) for the two Centuries next *following*. The occaſion of their ſpeaking ſo plainly was this: Between the third and fourth Century there brake out the peſtilent hereſie of *Apollinaris*, *who held, that our Lord* took not his Body of the holy Virgin, but that the Word was made Fleſh, ſo as that the *Deity* was turned and *tranſubſtantiated* into the *Manhood*. Againſt this Hereſie S. *Chryſoſtom* undertook the defence of the Catholick Faith, that Chriſt, at his Incarnation, was both God and Man, one Perſon of two Natures joyned together, which are not *one* Subſtance, but each hath its Properties *diſtinct* from the other. And how doth he prove this? Why, he argues from the condition of the Holy *Sacrament* wherein there are two Natures, ſo that neither is the Bread turned into Chriſts Fleſh, nor his Fleſh into Bread, but both are diſtinct in themſelves, though they go together. As (ſaith S. *Chryſoſtom*) 'before the Con-

S. Aug. de Hæreſ. c. 55.

Sicut enim, antequam Sanctificetur panis, panem nominamus, Divinâ autem illum Sanctificante gratia mediante Sacerdote, liberatus eſt quidem ab appellatione Panis, dignus autem habitus eſt Dominici Corporis appellatione, etſi Natura panis in ipſo Permanſit, & non duo corpora, ſed unum filii corpus prædicatur, ſic & hîc divinâ inſidente corpori natura, unum filium, unam perſonam, utraque hæc fecerunt. S. Chryſoſt. Ep. ad Cæſarium contra Appollinarem.

'secration of the bread, we call it 'bread, but when the Grace of God hath 'sanctified it by the Priest, it is delivered 'from the name of Bread, and is exalted 'to the Lords *Body*, though the Nature of 'Bread remaineth still (and so, two things 'make one Eucharist) so here, the Divine 'Nature is in the Body of Christ, but these 'two Substances are distinct, and make 'one Son, and one Person. This is a very plain testimony on our side. Afterwards the Apollinarians were *divided* in their opinions (for they *shifted*, and were *Unstable* for want of *truth*) and then *Theodoret* took up the quarrel against them all in his book entitled *Polymorphos*. For then the Heresie of *Eutyches* appeared abroad, whose opinion was that though Christ had at *First* two Natures, yet after the Union of them the Humanity *ceased*, was quite *absorpt*, and *Transubstantiated* into the *Divinity*. To prove this, those Hereticks drew an argument from the *Eucharist*: Christs Body (said they) was turned into his Deity at the *Ascension*, even as the Bread and Wine are turned into his Flesh and Bloud upon *Consecration*. But to his *Theodoret* answered roundly, 'that Christ honoured the

Τὰ ὁρώμενα συμβολα τῆς τοῦ σώματος καὶ αἵματος προσηγορία τετίμηκεν, οὐ τὴν φύσιν μεταβαλὼν ἀλλὰ τὴν, χάριν τῇ φύσει προστεθεικώς. Theodoret *Dialog.* 1.

'the visible Symbols with the name of his 'Body and Bloud, *not changing their Nature*, 'but to their Nature adding Grace. And 'whereas it was urged again by those Here-'ticks, that the Symbols of the Lords Body 'and Bloud are one thing *before* Invo-'cation, and another thing *after*; *Theodo-'ret* told them, that they were taken in their 'own nets, because the Mystical Signs do *not* 'depart from their own Nature *after* San-'ctification; but Remain in their former 'Substance, aswell as in their Figure and 'form. If this be not Home and Plain, I know not what can be: and yet we have a Further Testimony from the mouth of *Gelasius* (who was Bishop of *Rome* too about 500 years after our Saviour.) He wrote an Excellent Book of the Two Natures of Christ against the Eutychians and Nestorians: and how doth he argue? Why he clears the Catholick Faith by arguing from the Eucharist too: and these are his words; *Indeed the Sacraments of Christ Body and Bloud, which we receive, are a Divine thing, for by them we are made partakers of the Divine Nature; and yet it doth not cease to be the Substance or Nature of Bread and Wine. The Image and Similitude of Christs Body and Bloud is in the Action of the Mysteries; and by this it appears, that we must think that to be in Christ,*

Id. Dialog. 2.

Gelas. *de duabus Naturis in Christo.*

which we Profeſs, celebrate, and take in the Image, that as they paſs into a Divine Subſtance by the Operation of the Holy Spirit, the Nature of the things remaining ſtill in their own Propriety ; ſo is the Principal Myſterie, the Efficiency and Virtue whereof the Sacraments do Repreſent ; by their Continuing what they were it appears, that they ſhew one entire and true Chriſt to continue alſo. If this be not enough yet, we will produce *Ephraim* the Patriarch for another witneſs after *Gelaſius*. He wrote very learnedly againſt the ſame hereſies ; and even he draws one of his Arguments from the bleſſed Euchariſt likewſe ; and he is as Poſitive as can be, that the Body of Chriſt (meaning, the *Symbolical* Body, as *Origen* called it, that is the *Bread*) which is received by the Faithful, *doth not depart out of its ſenſible Subſtance and Nature, and yet remaines undivided from the Spiritual Grace :* and to clear his meaning fully, he ſhews in the very next words, that the Elements in the Euchariſt are *no more changed, than the water is in Baptiſm*, which Remaineth ſtill water after Sanctification. Thus theſe four Great men, S. *Chryſoſtome*, *Theodoret*, *Gelaſius*, and *Ephraim*, delivered the Senſe of the Catholick Church in their times : and if you add them to the forementioned Fathers who lived in the

In Photii Biblioth. cod. 229.

Primitive

Primitive times before them, it will be manifeſt beyond exception, that for above 500 years together after Chriſt, the Chriſtian Doctors did no more believe the *Elements* in the *Sacrament* to be Tranſubſtantiated into Chriſt's *Fleſh* and *Bloud*, than they did believe the *Manhood* of Chriſt *himſelf* to be Tranſubſtantiated into his *God-head*, or his *God-head* to be *aboliſht* and turned into his *Humanity*.

Now the ſenſe of Chriſtians in *thoſe* ages ought to ſatisfie the minds of Chriſtians in theſe: for certainly the faith of Chriſt was never more *clearly*, more *Learnedly*, more *ſolidly* maintained, than in the firſt *five* Centuries; and one reaſon of it (as I conceive) was this, becauſe *Hereſies* of all ſorts were then ſo very *thick* and *Numerous*; the Providence of God permitting it ſo to be, that the zeal of good men might be *exerciſed* continually, whereby it came to paſs that the Doctors of the Church were induſtrious and learned, and the true faith was throughly *ſifted* and *eſtabliſht*: for ſo it is ever, that as evil manners in the *State* are the occaſion of good *Laws*; ſo evil *Doctrines* in the *Church* are the occaſion of Sound and Excellent *Definitions*.

I do not wonder, if in the following ages we have not ſuch great Plenty of witneſſes

to appeal to. They were times wherein learning did much *Decay*, and mens Induſtry and zeal were much *abated* for *want* of thoſe Incentives which had formerly been, like goads in the ſides of the holy Fathers; and I remember what *Boniface* the *Martyr* ſaid of the times he lived in, that *whereas Golden Prieſts were formerly forced to uſe wooden Chalices*, Then *wooden Prieſts did uſe Chalices of Gold.*

And yet we may well be Aſtoniſht at their Monſtrous confidence, who tell us, that Tranſubſtantiation was believed in thoſe *declining* times. If it *had* been ſo indeed, the Argument from it would have Signified nothing, becauſe there can be no *Preſcription* againſt *truth*; and the ſenſe of ſome in *latter* ages ought not carry the cauſe againſt the general Judgement of the *Primitive* and *beſt* times But in good earneſt, upon the ſtricteſt ſearch I can make, I do not find any grounds for the credit of the preſent Romiſh Doctrine, either in * *Fulgentius*, or in || *Gregory* the

* *Unus idemq; ſecundum humanam ſubſtantiam abſens cælo cum eſſet in terra, & dereliquens terram cum aſcendiſſet in cælum. Secundum divinam verò immenſamq; ſubſtantiam nec cælum dimittens cum de cælo deſcendit, nec terram deſerens cum ad cælum aſcendit*, &c. Fulgent. ad Traſimud. *l.* 2. *c.* 17.

|| *Chriſti ſanguis non jam in manus infidelium, ſed in ora fidelium funditur*, Gregor. *apud* Gratian. *de Conſec. diſt.* 2. *c.* 73. *Myſterium eſt, quod aliud videtur, aliud intelligitur. Quod videtur ſpeciem habet corporalem: quod intelligitur fructum habet ſpiritualem, ſed cum Myſterium ſit, unde corpus & ſanguis Chriſti dicitur? Conſulens omnipotens Deus infirmitati noſtræ, qui non habemus uſum comedere carnem crudam, & ſanguinem bibere, facit ut in priſtina remaneant forma illa duo munera, & eſt in veritate Corpus Chriſti & Sanguis.* Id. in Gloſſa *ex* Alcuino, ibdi.

Great,

Great, who lived in the ſixth Century; or in * *Iſidore Hiſpalenſis*, who flouriſht in the ſeventh, or in venerable † *Bede*, who was in the eighth Age; no not in *Damaſcen* himſelf neither, tho he be brought forth by the *Romaniſts*, as a Champion on their ſide.

The Learned Arch Biſhop *Cranmer* hath drawn up the ſenſe of *Damaſcen* into this ſum, 'that the Bread 'and Wine are not ſo changed into 'the fleſh and bloud of Chriſt, that 'they be made one Nature, but they 'remain ſtill diſtinct in Nature, ſo that 'the Bread in it ſelf is not his fleſh, nor 'the Wine his blood, but unto them that 'worthily eat and drink the bread and 'Wine, to them the bread and Wine be 'his fleſh and blood, that is to ſay, by 'things natural, and which they be accuſtomed unto, they be exalted unto things 'above Nature: For the Sacramental bread and

* *Chriſtus in cælum aſcendens diſceſſit quidem carne, ſed preſens eſt majeſtate,* &c. Iſid. Hiſp. *Sentent. lib.* 1. *Sacrificium dictum, quaſi ſacrum factum, quia prece myſtica conſecratur in memoriam pro nobis Dominicæ paſſionis. Unde hoc eo jubente corpus Chriſti & ſanginem dicimus, quod dum ſit ex Fructibus terræ, ſanctificatur & ſit Sacramentum operante inviſibiliter Spititu Dei. Id.* Origin. *lib.* 6. *c.* 19.

† *Finitis veteris Paſchæ ſolenniis quæ in commemorationem antiquæ de* Egypto *liberationis agebantur, tranſit in novum quod in ſuæ redemptionis memoriam Eccleſia frequentare deſiderat, ut videlicet pro agni carne & ſanguine ſuæ carnis ſanguiniſque Sacramentum in panis ac vini figura ſubſtituens,* &c. Beda *in* Luc. 22. *Panis ac Vini Creatura in Sacramentum carnis & ſanguinis Chriſti ineffabili Spiritus ſanctificatione transfertur, ſicq; corpus & ſanguis illius non infidelium manibus ad perniciem ipſorum fundiur & occiditur, ſed fidelium ore ſumitur ad ſalutem.* Id. Homil. de Sanctis.

'and Wine are not bare and naked figures,
'but ſo Pithy and effectuous, that whoſoever
'worthily eateth them, eateth ſpiritually
'Chriſts fleſh and blood. Wherefore (ſaith
'the Holy Martyr) they that gather out of
'*Damaſcen*; either the natural preſence of
'Chriſts body in the Sacraments of bread
'and Wine, or the Adoration of the out-
'ward and viſible Sacrament, or that after
'Conſecration there remaineth no bread nor
'Wine, nor other ſubſtance but only the ſub-
'ſtance of the body and Blood of Chriſt;
'either they underſtand not *Damaſcen*, or elſe
'of wilful frowardneſs they will not under-
'ſtand him; which rather ſeemeth to be true
'by ſuch collections as they have unjuſtly
'gathered and noted out of him. For *Da-*
'*maſcen* ſaith plainly, that as a burning coal
'is not wood *only*, but fire and wood joy-
'ned together, ſo the bread of the Commu-
'nion is not bread *only*, but bread joyned
'to the Divinity. He that deſires further
ſatisfaction as to this, may peruſe the whole
vindication of *Damaſcen* in the third book
of the Arch-Biſhops defence. This I ſhall
preſume to ſay, that Church Writers about
Damaſcens time, and *Damaſcen* himſelf ſpake
for the moſt part as other of the Anci-
ents did: They ſpake to the ſame pur-
poſe and in many places (to my appre-
henſion) very clearly and very agreeably

to

to the ſenſe of our own Church, *viz.* of the real preſence of Chriſts *Spiritual* body, (which in the next diſcourſes I ſhall endeavour to explain) tho poſſibly here and there we may light upon ſome *few* expreſſions, which may ſeem ſomewhat harſh to ſuch as do not rightly *underſtand* the Catholick Faith in this particular point.

Indeed Cardinal *Bellarmine* doth inſinuate, that the Doctrine of Chriſts Corporal preſence in the Sacrament was believed at the Second Council at *Nice*, about the year of Chriſt 787. And herein the Jeſuite is followed by ſome Divines of our own, who have taken the inſinuation from *Bellarmine* at the ſecond hand; and have thence concluded, that the Doctrine of Tranſubſtantiation had its riſe at that Council, that thereby the Practice of Image-Worſhip might be the better ſettled and ſupported. But this is falſe; and I cannot tell whether this error proceeds from inadvertency, or from a willingneſs ſome have to diſgrace the Catholick Church, as if it had been guilty of ſuch a foul miſtake in thoſe ancient times. I am ſure that upon looking into the Nicene Council, I cannot find any ſuch matter. They determined indeed that after Conſecration the bread and Wine are rightly called the body and blood of Chriſt. *But* why

Bellarm. de Euchar. lib. 1. c. 1.

Σῶμα κυρίου καὶ αἷμα λέγοντας, Synod. Nicen. 2. Actione Sexta.

why muſt this be meant of Chriſts *Natural* Body? Why might they not intend his *Spiritual* body, and his real, *Spiritual* preſence (of which anon?) Do but obſerve the *occaſion* of this their aſſertion, and the thing will evidently appear. The Council at *Conſtantinople* were againſt the bringing of Images into Churches, for this reaſon among many others, becauſe Chriſt left no *Image* of himſelf but the Sacrament. At this expreſſion the Nicene Council afterwards took pet, and would not endure ſuch Language, that the materials of the Sacrament are the *Images* of Chriſts body and blood; for they ſuppoſed the meaning to be, that they are *bare Images naked* and *empty* Figures, *without* the preſence of Chriſts body and blood; and this they exploded as unſound, and uncatholick Doctrine. Here was the quarrel as to that point: For whereas the *Conſtantinopolitan* Council had ſaid, that the Euchariſt became a Divine body, the Nicene Council accuſed them for *contradicting* themſelves; for (ſaid they) *if it be the Image of a Body, it cannot be a Divine Body too.* They denied the Sacrament to be a *bare Image*; they affirmed it to be, not ſo much an *Image* as the very *Body* of Chriſt, and that ſo it ought to be called; but that they hold a *corporal* preſence of Chriſts Natu-

* ἢ εἰ εἰκὼν τοῦ σώματός ἐστιν, οὐκ ἐνδέχεται εἶναι αὐτὸ τὸ θεῖον σῶμα, Ibid.

Natural fleſh and blood in the Sacrament, there is nothing in the whole Hiſtory of that Council, that conſtraineth us to believe and therefore the Doctrine of Tranſubſtantiation had not its firſt riſe then.

In the ninth Century indeed *ſome* began to ſpeak variouſly and *doubtfully* concerning the manner of Chriſts preſence in the Sacrament (which in a little time was the occaſion of *Bertrams* writing his excellent book, *of the Body and Blood of Chriſt*, to *Carolus Calvus* then Emperor.) But even in that Age *Rabanus Maurus* taught (as the received Doctrine of the *Church*) that it is unlawful (as well as impoſſible; *Nefas*, is his word) to eat the body of Chriſt with our Teeth; that Chriſt is in Heaven, and ought to be there according to his fleſh; and that therefore he left us this Sacrament as the viſible figure and character of his fleſh and Blood. He diſtinguiſheth (as many of the Ancients before him did) between the *Sacrament*, and the *virtue* of the Sacrament; affirming the one to be eaten with the mouth, and the Inward man to be ſatiated with

Dum quidam fidelium, corporis ſanguinisq; Chriſti quod in Eccleſia quotidie celebratur Myſterium, dicunt, quod nulla ſub figura, nulla ſub obvelatione fiat, ſed ipſius veritatis nuda manifeſtatione peragatur: Quidam verò reſtantur, quòd hæc ſub myſterii figura contineantur, & aliud ſit quod corporeis ſenſibus appareat, aliud autem quod fides aſpiciat, non parva diverſitas inter eos eſſe dignoſcitur. Bertram *de* Corp. *&* Sang. Chriſt.

De Euchar. c. 11.

De inſtitut. Cleric. lib. 1. c. 13.

De Inſtitut. Cleric. lib. 1. c. 31.

with the other; ſo that though the Sacrament it ſelf turneth to our Bodily nouriſhment, yet eternal life is obtained by the virtue of the Sacrament. And whereas *Paſchaſius Radbertus* and his followers had now vended ſome new conceits, which had a tendency towards the introduction of the Doctrine of Tranſubſtantiation, he wrote purpoſely againſt them, as erronous conceits; 'ſome of late (ſays he) 'being not rightly perſwaded of the Sacra-'ment of Chriſts Body and Bloud, have 'affirmed it to be that very Body and Bloud 'of our Lord which was born of the virgin, 'and wherein the Lord Suffered upon the 'Croſs, and roſe again out of the Sepulchre,

De Euchar. 33.

'which error (ſaith he) we have expoſed 'with the beſt of our skill in an Epiſtle to '*Egilo* the Abbot. That Epiſtle indeed is not now extant, but the matter of fact is certain; and the faith of that great man, *Rabanus*, was ſo well know to be utterly deſtructive of the Fancy of Tranſubſtantiation, that *Waldenſis* in an Epiſtle to Pope *Martin* the 5*th* (almoſt 600 years after) had the confidence to cenſure *Rabanus* for an Heretick, though he were no leſs then Archbiſhop of *Mentz*, and for all ſorts of learning had few in the Chriſtian world that were his Match.

Haymo likewiſe affirmed, that the Bread and

and Wine (for ſo he call the Elements after Conſecration) are repleniſhed with the virtue of our Lords Divinity, and ſo become his Body; but this doth no more argue Tranſubſtantiation, then it argues that Chriſts Humane Nature is turned into his Divine Subſtance, becauſe that in him the fulneſs of the God-head dwelleth bodily. *Bertram* was a very learned and judicious Divine, in the ſame age; and he in the Book I mentioned but now, gives the Cauſe againſt the Romaniſts ſo fully, and argues againſt Chriſt's Corporal preſence in the Sacrament ſo ſtrongly *from the Nature* and Notion of a Sacramant, from ſenſe, from Scripture, and from Tradition, that the Knaviſh Compilers of the *Spaniſh Index Expurgatorius* had no way left them but to forbid the Uſe of the Book; which to my ſenſe was the ſame thing as if they had ſaid, we will damn all Authors, or cut out their Tongues, that we can find to Speak againſt us (Behold the Honeſty and Ingenuity of thoſe, who vaunt ſo much of Tradition.)

In 1. *Cor.* 11.

Bertram. *de corp. & Sang. Chriſti.*

They that had the management of the *Belgick* Index were ſomewhat more modeſt, for they profeſt they would uſe all arts to Extenuate, and excuſe *Bertrams* errors, and to put ſome convenient ſenſe to them, or by ſome device or other tell a lye for him; and

and they were content that his Book ſhould be mutilated, and ſome things purged and taken away from it: this, I ſay, was more modeſt uſage, then what poor *Bertram* received at the hands of the *Other* Cenſors; and yet this was very diſhoneſt too; and a plain Sign of a very *weak* cauſe that needed ſuch diſingenuous Artifices. So they might have dealt with *Amalarius* too, the Archbiſhop of *Triers* in the ſame age; who trod in the ſteps of S. *Auſtin*, affirming the Elements to repreſent Chriſts *Body* and *Bloud*, as Signes of things, and that the Prieſt offereth up *Bread* and Wine inſtead of Chriſt, and that the *Bread* and Wine in the Sacrament are in the Place and Room of Chriſt *Body* and *Bloud*.

Amalar. *de Eccleſ. Offic. l.* 3. *c.* 25.

'Tis true, *Paſchaſius Rabertus*, who lived at the ſame time, differed much in his opinion from theſe great men, though it be hard to tell what his opinion was, ſo very Inconſiſtent was the man with himſelf; as it uſually happens to Heady Opiniators, eſpecially when they are on the wrong ſide, and will be venturing upon new diſcoveries. This is allowed, that *Paſchaſius* had a Notion by himſelf; but I think if it be ſearcht well into, it will be found to come nearer to the Lutheran Doctrine of *Conſubſtantiation*, *then to the Romiſh* Conceit. For ſince he affirm'd (as *Rabanus* did) that Chriſt

Paſchaſ. *de Euchar. c.* 11. *&* 13.

'Christ is not to be torn with mens teeth; 'that becauſe it was neceſſary for Christ to 'be in heaven, he left us this Sacrament, to 'be the viſible Figure and Character of his 'Fleſh and *Bloud*; that we drink of Christ 'Spiritually, and that we eat his Spiritual 'Fleſh and the like; whether do theſe Expreſſion and Notions tend, but to deſtroy the fancy of eating Chriſts Natural *Body* after a groſs manner, as the Doctrine of Tranſubſtantiation doth import?

In the 10*th* Century we meet with *Theophylact*; who ſpake of the Sacrament in a lofty ſtrain (as many others before him did) and uſed the Word μεταστοιχωσις to expreſs the Mutation of the Elements. Which Expreſſion the Romaniſts greedily catcht hold of, as if he intended the changing of things out of one *Subſtance* into another. But this is very *wide* of *Theophylacts* meaning, who plainly intended not a *Real*, *Eſſential* change of the *Subſtance* and *Nature* of the *Bread* and Wine; but a *Myſtical*, and *Sacramental* change of their *Quality* and *Condition*; ſo that upon Conſecration they are no longer *Common* things (as *Juſtin Martyr* and *Ireneus* ſaid of old) but the Elements of *Divine* things unto us, ſo that thereby

Οὐδὲ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν, &c. Juſtin Martyr. *Apolog.* 2.--*Qui eſt e terrâ Panis percipiens invocationem Dei, jam non communis panis eſt ſed Euchariſtia ex duabus rebus conſtans*, &c. Iren. *adv. Hær. l.* 4. *c.* 34.

thereby the *Divine body* of Chriſt is communicated to every Holy Soul. The learned *Cranmer* explains him rightly, that as hot and burning Iron is Iron ſtill, ſo the Sacramental bread and Wine remain bread and Wine ſtill, tho to every worthy Communicant they be turned into the Virtue of Chriſts fleſh and blood. And that this was the ſenſe of *Theophylact* is clear from his own words, that *the kind* (or ſubſtance) *of Bread remaining and continuing, a Tranſelementation is made into the Virtue of Chriſts Fleſh*: which notion I ſhall explain hereafter.

Defenc. lib. 3.

Theophylact *in* Marc. 14.

In the mean time I deſire the Reader to note once for all, that the Romaniſts to ſupport their new Doctrine of Tranſubſtantiation have groſly abuſed the ancient Writers of the Church, by rendring the words εἶδος and *Species*, as if they ſignified no more then *ſhew* and *appearance*. And this they call the *accidents* of the Bread and Wine, which they grant to remain, but without the Natural *ſubſtance* or *eſſence* of them; ſo that mens ſenſes are *conſened* as to the things which they ſee. Whereas the word εἶδος among the Greeks ſignifieth not the *appearance* or *ſhew*, but the *ſort* and *kind* of a thing; and when it relates to things of *matter* (as Bread and Wine) it ſignifies the *Eſſence* or *ſubſtance*

ſtance of thoſe things. And thus the words *form*, *likeneſs*, and *faſhion*, are uſed by St. *Paul* himſelf, in the ſecond of *Philippians* at the ſeventh Verſe; where ſpeaking of our Saviour, he ſaith, that he took upon him the *form* of a Servant, and was made in the *likeneſs* of Men, being found in *faſhion* as a Man: Meaning that he was really in a ſervile Condition; and a Man in *ſubſtance*, eſſence, and *Nature*. In like manner the word *ſpecies* among the Latines, ſignifies the *ſort*, the *kind*, the *ſubſtance* of the thing, and, being ſpoken of the Bread and Wine in the Sacrament, it ſignifies the very natural *Eſſence* or *matter* (not barely the *appearance*) of the Elements. And this is the true meaning of *Theophylact* in this place, where he ſaith, that God doth preſerve the *kind*, the *Eſſence*, the *ſubſtance* of the Bread and Wine, but doth *Tranſelementate* (or *change*) them into the *Virtue* of Fleſh and *Blood*. However we grant, that this expreſſion of *Theophylacts* gave *occaſion* (though *wrongfully*) to the School men in *after Ages*, to loſe their time in enquiring after the *manner* of that change which is confeſt to be in the Elements. But even they were *di-*

Μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, Phil 2. 7.

Τὸ μὲν εἶδος ἄρτου καὶ οἴνου φυλάττει, εἰς δὲ δύναμιν σαρκὸς καὶ αἵματος μεταποιεῖ.

ded in their opinions, ſo that the poin was not agreed upon for ſome time after, *Theophylact*.

For until the controverſie aroſe about *Berengarius* (which was towards the end of the eleventh Century) it was matter of *Diſpute*; ſome being of one opinion, and ſome of another. They were only agreed in *this*, that Chriſt is *really* preſent in the Sacrament, but they could not tell *how*. But *Berengarius* raiſed a duſt which blinded *other* mens eyes and his *own* too. His true Crime ſeems to me to have been this; not that he erroneouſly diſputed about the *manner* of Chriſts preſence, but that he denied him to be preſent *at all* in the Sacrament; affirming not only that the Elements were *Bread* and *Wine*, but that they were *bare* bread and Wine, and nothing *elſe*; which was the opinion of thoſe, who in the beginning of the reformation were properly called, *Sacramentaries*, and which is the opinion of thoſe *black-mouth'd* Hereticks the *Socinians now*. This was an Heterodox conceit indeed, that was utterly againſt the Faith of the Catholick Church from the beginning: and out of hatred

So his Schooll-fellow *Adelmannus* chargeth him, in an Epiſtle to him which is yet extant in the *Bibliotheca Patrum*, wherein ſpeaking of the Novel Doctrine, which was reported to have been ſpread abroad by him, he ſaith, *hoc eſt, ut illorum dictis utar, non eſſe verum corpus Chriſti, neq; verum ſanguinem, ſed figuram quandam & ſimilitudinem.*

hatreed and deteſtation of this foul Error, the Biſhop of *Rome*, and others, preſently fell into another extreme, as foul as that (as uſually men do when they are in Heat and Paſſion.) Then the Doctrine, not ſo much of Chriſts real, as of his corporal preſence was laid upon the *Anvil*, and *Lanc-franck* and *Guitmund* (*Berengarius* his Enemies) fell a hammering at it; and then they would not be ſatisfyed with this (which yet had ſatisfied Chriſtians for above a thouſand years) that Chriſts Divine Body is verily communicated after a Spiritual manner to the faithful. But they would needs have it, that his Natural Body is actually eaten with mens mouths, and handled with their hands. However, this was the ſenſe but of a few men as yet, and all men were yet at liberty to opine and diſpute, as long as they did it *Modeſtly*. For *Fulbertus* was againſt the new opinion; and at the ſecond Synod at *Rome* againſt *Berengarius*, under *Gregory* the ſeventh, *Anno* 1079, they did declare, that there was great *variety* of opinions about the Body and Bloud of Chriſt in the Sacrament, as may be ſeen in the Acts of that Synod; and *Adelmannus* though he blamed *Berengarius*, yet was he againſt *Lancfranck*, not owning that Conceit of Chriſts *Corporal* preſence. *Lancfranck* maintain'd it here in *England* (and

See the Confeſſion which was extorted from Berengarius at Rome, and which he afterwards retracted, in Gratian de Conſec. diſt. 2. c. 24.

Habitus eſt Sermo de Corpore & Sanguine Domini noſtri, multis hæc, nonnullis alia ſentientibus.

he was the firſt man that planted that *weed* in this Iſland) but all men were not of his opinion *here*; (though he was a man of great Authority) and in *Foreign* parts the point continued *diſputable* for a long time: for S. *Bernard* (who lived in the twelfth Century current) was of another opinion, and *Peter Lombard* (who was fifty years after him) found it to be a moot point even in his days; and he tells us himſelf, what various opinions there were about it *then*; ſo that for a matter of 1200. years together, the Doctrine of Tranſubſtantation (you ſee) was not *determin'd*: In the *Primitive* times, and for ſome Centuries after, it was not *thought* of: In *later* ages it was but *dreamt* of, and when men began to talk of it, they talked as if they were *aſleep*, and they declared their ſeveral opinions, as men tell their *Dreams*; 'twas no Article of Faith, no not in the Church of *Rome*, till the *Lateran* Council, *Anno* 1215. nay, ſome Learned men are of opinion, that it was not determined then *neither*, but ſome time after. But let that *reſt* for me; I will enquire after it no further now, ſince we have found it already a child of *Fancy*, and an *upſtart* too, that was *Begotten* of *Late*, and brought into the World by the midwifry of *time*, but cannot derive its *Pedigree* from any of the *Holy* Fathers: we muſt

P. Lomb. *Sentent. l. 4. diſt.* 11.

Vide Mr. Thorndike of the Laws of the Church p. 37. Biſh. Taylor of the Real Preſ. p. 267.

must lay the Brat at the Church of *Romes* door; it is their own; and since they are so *fond* of it without any sense or reason, let them *keep* it if they please, (so they keep it to themselves) though we wish it had been an *Abortive*, or had dyed a *Chrisom*, specially since it hath cost so much Christian *Bloud* to *Foster* and *Breed* it up.

CHAP. IX.

That though there be no Tranſubſtantiation, yet Chriſts Body is really in the Sacrament. A diſtinction between Chriſts Natural and Spiritual Body. What is meant by his Spiritual Body. Why ſo called. That ſuch a Spipiritual there is. And that it is received in and by the Sacrament.

TO proceed, though there be no grounds in the World for the opinion of Tranſubſtantiation, yet we muſt not conceive that Chriſt is not *verily*, *really*, and of a *truth* in the Sacrament; he may be *really* preſent, though there be no reaſon to believe, that he is preſent after a *Corporal* manner. For two *different* Subſtances and Natures may be joyned and go together, though they remain *diſtinct* in themſelves, and in their

pro-

properties; as the Soul and Fleſh of a man are united in the ſame *Perſon*; and as the Humanity and Divinity of Chriſt were united together in the ſame *Lord*. Though we ſhould ſuppoſe that *Pillar* to have been a real cloud which went before the *Iſraelites*, yet it will not follow that God was not *in* it, though we ſhould ſuppoſe thoſe *ſhapes*, to have been true Bodies, wherein the Spirits of God were wont to appear to the old Patriarchs, yet this doth not argue, that Angelical Subſtances were not preſent in them, though we ſhould ſuppoſe that to have been a real *Dove* which lighted on our Saviour, and that to have been *real Fire*, which ſate upon his Apoſtles, yet this will not argue but that the Holy Ghoſt was in *both*. In like manner, though we grant the Elements in the *Euchariſt* to be Subſtantially and really *Bread* and *Wine*, yet it will not follow by any means that Chriſt is not *preſent* in the Sacrament: it is eaſy to conceive it *poſſible* for it to be Bread *ſtill* and Chriſts Body *too*, and to be wine *ſtill*, and Chriſts Bloud *too*: There may be an *union* of theſe two things, though we do not ſuppoſe the Nature of the *one* to be *deſtroyed* or turned into the nature of the other.

And that this is not only *poſſible*, but is certainly ſo *de facto*, the Scripture doth

ſtrongly oblige us to believe. For, 1. S. *Paul* tells us, that the adminiſtration of the Sacrament is *the Communion of Chriſts Body and Bloud*, 1 *Cor.* 10 16. which words are to be underſtood, not *only* of that *fœderal* Communion which we have thereby *with* Chriſt; but moreover of that *real* Comunication which we have *of* him; ſo that by drinking of the Wine we participate of Chriſts Bloud, which ſtreamed out of his ſide, and which he gives us here, as well as he ſhed it on the Croſs; and by eating of the Bread, we do not only *Partake* of his Body, but alſo obtain thereby a cloſe *Conjunction* and *Coherence* with him, whoſe Body it is: we are united to *him* by the *Bread*, even as our *Fleſh* is *united* to Chriſt *himſelf*, as *S. Chryſoſtom* affirms, which doth plainly argue the *real* preſence and communication of his *Body* and *Bloud*.

Vid. S. Chryſoſt. in 1 Cor. 10. 16.

2. Again whereas S. *Paul* ſaith, 1 *Cor.* 11. 27. *Whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Bloud of the Lord*; he doth ſeem manifeſtly to conclude, that Chriſts *Body* and *Bloud* is *really* in the Euchariſt, that all *worthy* Communicants do *indeed* receive Chriſts *very Body* and *Bloud* by receiving the *Elements*, and that Chriſts *Body* and *Bloud* are verily *tendred* and *offer'd* even to the *unworthy*, though they

receive

receive them *not*. For were it not thus, I would gladly underſtand how it cometh to paſs, that unworthy receiving brings upon a mans Soul ſome *peculiar* and *extraordinary* Guilt? If it be a *ſpecial* ſin (as S. *Pauls* words argues it to be) againſt the *Body* and *Bloud* of our Lord, it muſt follow that the Body and Bloud of our Lord are *there*. For a ſin is of a *peculiar* nature and conſideration, when it is acted againſt an Object that is more peculiarly *Intereſted* and *Concern'd*; ſo the ſin againſt the *Holy Ghoſt* ſeems *ſtrictly* and *and properly*, to be a malicious *reſiſting* and *reproaching* of the Truth, in ſpight of thoſe *Miracles* which are wrought by the *Holy Ghoſt*, for the *Confirmation* of the Truth. A man is then ſaid to be peculiarly guilty of the ſin againſt the *Holy Ghoſt*, becauſe in the working of Miracles the *Holy Ghoſt* is concern'd and intereſted after a *peculiar manner*. To this purpoſe it is obſervable, that when our Saviour ſpoke of *this* ſin, it was after ſome *Miracle* that he had done, and by occaſion of the *Jews* reproaching it, as if it had been done, not by the Power and Spirit of God, but by *Beelzebub*, It was *eſpecially* a ſin againſt the *Holy Ghoſt*, becauſe in the Miracle the *Holy Ghoſt* was ſpecially concern'd. Even ſo *here* unworthy receiving makes a man guilty of a ſin againſt our Lords *Body* and

Bloud

Bloud, becauſe his Body and Bloud are peculiarly *Intereſted* in the Sacrament. Evil men ſtrike at Chriſt then after a moſt *ſinful* ſort, becauſe his Body and Bloud are preſent there after a *ſingular* manner; and therefore doth the ſin bring an extraordinary guilt, becauſe it is the doing *deſpight* to the very *Body* and *Bloud* of Him, who made himſelf an offering for us.

For theſe and the like reaſons the Catholik Church of Chriſt hath in all ages believed a *real preſence* of his Body and Bloud in the Sacrament, nor do I know any one Doctrine of Chriſtianity, which hath come unto us with leſs *Contradiction*, then this came down from the very days of the *Apoſtles*, even to the times of *Berengarius*. And ſo true is this, that the Learned know well, that the Ancients grounded their Faith of our *real Union* with Chriſt upon this Principle, becauſe his very Body and Bloud are really communicated to *us* by our receiving the *Euchariſt*. As they believed a *Supernatural* Union between the *Natures* in Chriſt, ſo they believed a *Myſtical* Union between all the *Faithful* and Chriſt; and this they con

Οὐ τὸ μετέχειν μόνον καὶ μεταλαμβάνειν, ἀλλὰ τὸ ἑνοῦσθαι κοινωνοῦμεν; καθάπερ γὰρ καὶ τὸ σῶμα ἐκεῖνο ἥνωται τῷ χριστῷ, οὕτω καὶ ἡμεῖς αὐτῷ διὰ τῆς ἄρσεως τούτου ἑνούμεθα. S. Chryſ. *in* 1 Cor. 10. 16. *vide & Iren. & multos alios.*

concluded, becauſe they believed a *Sacramental* Union between Chriſt and thoſe *Creatures* of Bread and Wine, whereby we *receive* Chriſt. S. *Hilary* calls our Conjunction with Chriſt a *Natural* conjunction, becauſe as *Our* Nature was *before* united to his by his *Incarnation* ſo now *his Nature* is United to Ours by the *Communion*. Our Church calls it, the Communion of the Body and Bloud of the Lord, in a marvellous *Incorporation*: and S. *Auſtin* himſelf uſed the *ſame* Expreſſion: and *all* the Ancients acknowledged this real *Union* to be wrought by means of that Real *Communion* of our Saviours very *Body* and *Bloud*, at and by the Holy *Sacrament*.

Hilar. *de Trinit. lib.* 8.

Homily of the Sacram. 1. Part.

S. Auguſt. *Ep. ad* Iren.

For the *Opening* now of this great Myſtery, I ſhall ſhew theſe Five things. 1. That we are to diſtinguiſh between Chriſts *Natural* and his *Spiritual* Body. 2. What is *meant* by his *Spiritual* Body. 3. *Why* it is ſo *called*. 4. That Chriſt hath a Spiritual Body indeed. 5. That this *Spiritual* Body is received by us in the *Sacrament*.

1. We are to diſtinguiſh Chriſts *Spiritual* from his *Natural* Body; not as if he had *two* different Bodies, but becauſe that *One* and the *ſame* Body of his is to be conſidered after a different *manner*. Now this is S. *Pauls* own diſtinction, 1 *Cor.* 15. 44. *There is a Natural* (or Animal) *Body*,

and

and there is a Spiritual Body. The Apoſtle there treats of that Exalted ſtate *our* bodies ſhall be in after the *Reſurrection*, how they ſhall be delivered from all *Mortality* and *Corruption*, and ſhall be the everlaſting Temples of the Divine Spirit, and ſhall ſhine with light like the *Stars*, and ſhall be like *Angelical* Subſtances and *Spirits*, in *Compariſon*; and all this, becauſe our *Saviour* is riſen, and gone before us into heaven, and there remaines in a *Glorious* Body, as 'tis called *Philip.* 3. 21.

Now this Body of Chriſt may be conſidered, either in reſpect of its own *Natural Snbſtance*, as it conſiſteth of *Fleſh*, *Bones*, and *Bloud*, and other *Conſtituent* and *Perfective* parts of humane nature; and in this ſenſe no man *can* partake of the Lords Body. Or elſe it may be conſidered with reſpect to his *Divinity*, as that is *united* to it, as it is clothed with infinite *Majeſtie*, as it is repleniſht with the Preſence and energy of the *God-head*, as it caſteth live *Influences* upon his Church, by virtue of the God-head dwelling in it, and *filleth* all things with Spiritual *rayes* and emanations of his Grace. In this reſpect our Lord is called a *Quickning Spirit*, 1 *Cor.* 15. 45. *the firſt man* Adam *was made a living ſoul, the laſt* Adam *was made a*

Quickning

Quickning Spirit; becauſe he giveth life to every *Humble* and *Obedient* heart herè below, and through his Humane Nature diſpenſeth to every one the *Vertues* of his *Paſſion*; and in this reſpect *every* good Chriſtian participates of Chriſts *Body*, that is of the *Spiritualities* of his glorious *Body*. The Ancient Chriſtians acknowledged and inſiſted much upon this *diſtinction* between the *Natural*, and the *Spiritual* body of Chriſt, confeſſing the one to be in the Sacrament, but not the *other*. There is (Saith *Clemens Alexandrinus*) a *Twofold Blond* of our Lord; *there is his Fleſhly Blond, whereby we were redeemed from deſtruction; and there is his Spiritual Blond, whereby we are now Anointed: and this is to drink the Blond of Jeſus, to be made partakers of our Lords Incorruption.* In like manner, *Origen* Shewing, that even in the *New* Teſtament there is a letter which *killeth*, if men do not underſtand that which is ſaid after a *Spiritual* manner, inſtanceth in that Phraſe, of *eating Chriſts Fleſh, and drinking*

Διττὸν δὲ τὸ αἷμα τοῦ κυρίου. Τὸ μὲν γὰρ ἐστιν αὐτοῦ σαρκικὸν ὦ τῆς φθορᾶς λελυτρώμεθα τὸ δὲ πνευματικὸν, τουτέστιν ὦ κεχρίσμεθα καὶ τοῦτ' ἐστιπιεῖν τὸ αἷμα τοῦ Ιησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας, Clem. Alex. *Pædag. l. 2. in mitio.*

Si enim ſecundum liberam ſequaris hoc ipſum quod dictum eſt, niſi manducaveretis carnem meam & biberitis Sanguinem meum, occidet hæc litera. Orig. *in Lev.* 10. *Homilt.*

his

his Bloud, for (ſaith he) *if you underſtand this according to the ſound and clink of the Expreſſion, it is a killing letter.* S. *Jerome* alſo tells us, that the *Bloud* and Fleſh of Chriſt is to be underſtood *in a twofold* ſenſe, either for the *Spiritual* and *Divine* Fleſh and *Bloud*, of which our Lord ſaid, *my Fleſh is meat indeed, and my Bloud is drink indeed*; or for that Fleſh and *Bloud* which was *Crucified*, and which was poured out by the Souldiers *Spear*. So doth S. *Auſtin* diſtinguiſh the *Inviſible*, the *Intelligible*, the *Spiritual* Fleſh and *Bloud* of Chriſt, from that *Viſible*, that *Palpable* Body of his, which is full of Grace, and of the Divine Majeſtie: This he calls *ſtrictly* and *properly*, the Body of Chriſt; the other he calls, the *truth of his Body*, meaning the *Virtue* of it: and ſaith poſitively, that *till the end of the world, the Lord is in heaven above*; nevertheleſs that the *truth of the Lord is with*

Duplicitur verò ſanguis Chriſti & caro intelligitur; vel Spiritualis illa atq; Divina, de qua ipſe dixit, caro mea vere eſt cibus, & ſanguis meus verè eſt potus ---vel caro & ſanguis quæ Crucifixa eſt, & qui militis effuſus eſt lancea. S. Hierom. *Comment. in Ep. ad.* Epheſ. *cap.* 1.

Gratian. *de Conſecr. diſt.* 2. *cap.* 148.

Donec ſeculum finiatur, ſurſum eſt Dominus; ſed tamen hic etiam nobiſcum eſt veritas Domini. Corpus enim Domini in quo reſurrexit, unto loco eſſe oportet. Veritas autem ejus ubiq; diffuſa eſt. Id. *cap.* 144. *Quære* whether, it ſhould not be read *Virtus*, inſtead of veritas; Whereas in ſome Ancient Authors, and ſpecially in S. *Auſtin*, there is mention made of *Veritas Domini*, and *Veritas corporis Dominici*, &c. I miſtruſt that thoſe Expreſſions are *corrupt*, and that we ſhould read *Virtus Domini*, and *Virtus corporis*, &c. *Albertinus* obſerved a *corruption* in a paſſage of S. *Cyril* Tranſlated out of Greek into La-

with us here below. For that *Body* of Chriſt wherein he *aroſe*, is neceſſarily to be in *one* place, *but* the *truth* (or *Virtue*) thereof is *diffuſed* every where. St. *Ambroſe* ſpeaking of *that* Body which is received in the Euchariſt, calls it the *Spiritual* Body of Chriſt, the Body of a Divine *Spirit*? and this I confidently affirm of all the Ancients, who have either purpoſely *interpreted*, or occaſionally *quoted* thoſe words of Chriſt in the *ſixth* of S. *John*, that they all underſtand him to ſpeak, of our *feeding* upon him after a *Spiritual* manner, and of *Spiritual* food, of *Spiritual* Fleſh, of *Spiritual* Bloud, which he doth give us from *Heaven* to eat and drink of, *Secretly* and *Undiſcernably*; always *diſtinguiſhing* this *Spritual* Body, not onely from the *Subſtance* of the Holy *Elements*, but alſo from that *Natural* Body of Chriſt, which he took of the *Subſtance* of the Holy *Virgin*.

tin, by *Thomas Aquinas* in the *Catena*. There 'tis thus *Influit Deus oblatis vim vitæ, convertens ea in veritatem propriæ carnis*, whereas it ſhould have been rendred, *in virtutem propriæ carnis*, for 'tis in the Greek πρὸς ἐνεργειαν, at *Albertinus* ſhews out of *Victor Antiochenus* his Comment upon S. *Mark*. preſerved in the Kings Library at *Paris*: *Albertin: de Sacr. Euchar. lib.* 2. *pag.* 752. Here was a Palpable Trick; ſo there might be in other ſuch inſtances for ought we know.

S. Ambroſ. *de Myſter. c.* 9.

2. This then being manifeſt, that our Saviour hath a *Spiritual* body, of which (and of which, alone) we do participate, I am now in the next place to ſhew *what* that

that ſpiritual Body is. Now by his *ſpiritual* body we mean, the ſpiritual *virtues* of his glorified Body; thoſe Heavenly ſtreams of Grace which flow from him; thoſe *vital Powers* which we receive into our Boſoms through him; thoſe *Divine operations* which our poor Souls depend upon him for; thoſe Cœleſtial and admirable *influences*, which are derived to his whole Church from his Throne of Glory. For the right underſtanding of this matter, we muſt conſider. 1. That the Body of Chriſt is filled, not only with the *habitual Graces* of the Holy Spirit, wherewith he was *anointed above his Brethren*, but filled too even with the *Majeſty* of the *God-head*, ſo that in him all the *fullneſs of the God-head dwelleth bodily* (that is, *really*, *ſubſtantially*, and *fully*) *Col.* 2, 9. 2. We muſt conſider, that *of his fullneſs all we do now receive* plentifully, and *Grace upon Grace*, as St. *John* tells us, *Jo.* 1. 16. So that tho Chriſt be in Heaven, above all Principalities and Powers, and there is to remain until the reſtitution of all things, yet is he unto every one of us the *Source* and principle of *Life*; Virtue goeth out of him even *now*; ſtill he imparteth himſelf to us after an ineffable, but effectual manner; and the meaneſt Soul in his Church is no more hid from the *Emana-*

tions

tions of his *Grace* than the leaſt Plant in a Garden is hid from the *influence* of the *Sun*. Hence it is, that we are ſaid to be made partakers of the *Divine Nature*, 2 *Pet.* 1. 4. Becauſe we do partake of thoſe Divine *Graces* and *Influences*, which flowing from *Him*, do *transform* and ſhapen *Us* into his own *likeneſs*. And this is that *anointing* which St. *John* ſpeaks of, 1 *Jo.* 2. 20. *Ye have an unction from the Holy one*; meaning that plentiful effuſion of the *Holy Spirit*, through the Man Chriſt Jeſus, whereby the Love of God is ſhed abroad in our *Hearts*. For Chriſt himſelf hath received the Spirit without meaſure, and is anointed with the Oyl of gladneſs above his Brethren; but this is like the Oyntment which was upon *Aaron*; it was poured out upon his *Head*, but it ran down even to the skirts of his *cloathing*, and perfumed his whole *Body*. So doth the Spirit of Chriſt deſcend from *Him* upon *Us* in ſtreams of bliſs and joy, and every drop of comfort which falleth upon our hearts, is a *diſtillation* from him whom God hath made the head of his Church.

At preſent I do only *ſuppoſe* (what ſhall be ſhew'd *by* and *by*) that every faithful Chriſtian doth derive *Virtues* from the Bleſſed Jeſus, which do *relieve* and *operate* upon our *Souls*, as thoſe Virtues did

upon the *Bodies* of ſuch as were healed and relieved by him in the days of his *Fleſh*. For St. *Luke* tells us, *Luk.* 6. 19. that *there went Virtue out of him*, ſo that he healed them all. And when that poor Woman had been healed of her bloody *iſſue* only by touching our Saviours *Cloathes*, he himſelf ſaid, that *virtue had gone out of him*, *Mark.* 5. 30. which Story is related by St. *Luke* too, who adds alſo, that Jeſus perceived that *Virtue was gone out of him*, *Luc.* 8. 46. And if ſuch wonders were wrought by the Virtues of his body in his ſtate of *Servitude* and *Humiliation*, we may well believe that he now caſteth upon every member of his Church, more *Abundant* Virtues and influences, ſince his body now is infinitely *Glorious* and *Vivifick* by reaſon that the *Divinity* (which was *hid* in him *before*) abideth in it, in its greateſt plenitude.

Διὰ τοῦτο μύρον ἔλαβεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ὁ κύριος, ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν S. Ignat. Ep. ad Epheſ.

3. Now theſe ſpiritual *Virtues* we receive from Chriſt, are called his *Body*, his *fleſh* and *Blood* upon theſe three accounts. 1. Firſt becauſe they have the *like* Natural *Properties*, which Fleſh and blood hath, and tend to the *like Ends* and *Purpoſes* to which fleſh and blood ſerveth. For as this helpeth to corroborate and animate our *Bodies*, ſo do theſe Divine *Virtues* help to ſtrengthen and enliven our *Souls*

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In which respect, Christ is to us *meat indeed, and drink indeed*; for these Spiritual Influences which spring from him, are, *as* Flesh to feed, and *as* Bloud to preserve our *Spirits* to Life everlasting. 2. These Spiritual Virtues do issue *immediately* from Christs *Humane Nature*; and therefore when we receive *them*, we are truly said to participate of Christs *Body*: For the Body of Christ, by being united to the *Deity*, is become a *Quickning* Body. This S. *Cyril* of *Alexandria* teacheth us, that the Son of God is by *Nature* Life, as being *begotten* of the Living Father; yet nevertheless, that his Holy *Body* is *Vivifick* too, as being *joyned* and *United*, after an ineffable manner, to the *Word* which *Quickneth* all things. This S. *Cyril*, of all the Ancient Doctors (I know of) hath given the *Fullest*, the *Clearest*, the most *Substantial* account of this matter: though what he says is very *agreeable* to the sense of the *Rest*; who by Christs *Real Presence*

Panis est esca, sanguis vita, caro substantia panis propter nutrimenti congruentiam, sanguis propter vivificationis efficientiam, caro propter assumptæ humanitatis proprietatem. Panis iste communis in carnem & sanguinem mutatus, procurat vitam & incrementum corporibus: ideoq; ex consueto rerum effectu fidei nostræ adjuta infirmitas, sensibili argumento edocta est visibilibus Sacramentis in esse vitæ eterne effectum, &c. *Author de Cæn. Domini,* Cyprian.

Ζωὴ μὲν γὰρ κατὰ φύσιν ἐστὶν [ὁ υἱὸς] καθὰ καὶ ἐκ ζῶντος ἐγενήθη πατρὸς ὁ ζωοποιὸν δὲ οὐδὲν ἧττον καὶ τὸ ἅγιον αὐτοῦ σῶμα, συνενειγμένον τρόπον τίνα καὶ ἀῤῥήτως ἑνωσθὲν τῷ τὰ πάντα ζωογονοῦντι λόγῳ. S. Cyril Alex. *in* Joan. *l.* 4

in the *S*acrament underſtood nothing elſe, but the Preſence of thoſe *Heavenly Virtues* and *Influences*; which are called his *Body*, becauſe they are the *Diſtillations* and *Effects* of his Glorified *Humane Nature*. 'For (as a Learned Doctor of our own Church hath confidently affirmed) 'though the Divine 'Nature be the *Prime* Fountain of life to 'all, and an inexhauſtible Fountain in it ſelf, 'yet a Fountain it is, whereof we cannot 'drink, ſave as it is derived to us through 'the *Humane* Nature of Chriſt. And, though 'God the Father doth convey unto us many 'ineſtimable bleſſings, yet he conveys them 'only through his *Son*; and not only through 'him as our *Advocate* or *Interceſſor*, but 'through him as our *Mediator*, that is, 'through his *Humanity*, as the *Organ* or 'Conduit. So that we are as truly ſaid to partake of Chriſts *Body*, when we partake of theſe *Bleſſings*, as we can be ſaid to partake of a *Spring*, when we drink of the *Waters*, which ſtream and flow *from* it.

Dr. Jaekſon, *vol.* 3. *l.* 2. *c.*3.

3. *B*eſides, nothing is more uſual among Mankind, than to give the *Denomination* of things to the *Virtue* and *efficacy* of thoſe things. So we are ſaid to be warmed with the *Fire*, when we onely feel its *Heat*; and to have the benefit of the *Sun*, when we are comforted onely with its *Rayes*. Which *Two* Similitudes I make uſe of the rather,

rather, not onely becauſe they ſerve to *illuſtrate* the matter in hand, but alſo becauſe S. *Chryſoſtome* calls that Heavenly thing we receive at the Sacrament, *Spiritual Fire*; and becauſe the Holy *Scripture* it ſelf calls our Saviour the *Sun of Righteouſneſs*. And as it is not *Improper* to ſay, that the *Sun*, though it be at a vaſte diſtance from us, reacheth every corner of the Earth, ſo that in the Fields, in our Houſes, in our Cloſeſt Retirements we feel it; and nothing is hid from it, from the moſs upon the wall, to the Vegetables that are wrapped up in the boſome of the earth; when yet all theſe are cheriſht not by the Sun *it ſelf*, but by its *Beams* onely: ſo it is not a *Paradox* to believe, that the Sun of Righteouſneſs, caſteth his Influences from above, and *quickens* his Church, and every part thereof; ſo that every heart, that is not quite *Dead* in Treſpaſſes and Sins (like a *Rotten Root*) Receives the benefit of his *Operations*: neither is it any *Impropriety* of ſpeech to ſay, that our hearts are wrought upon by the *Body* of Chriſt, that we are Partakers of his *Body*, that we are enlivened and comforted by his very

Ad Pop. Antioch. *Hom.* 60.

Eccleſia corpus Chriſti effecta obſequitur capiti ſuo; & ſuperius lumen in inferiora diffuſum clarit atis ſuæ plenitudinæ a fine uſq; ad finem attingens, totum apud ſe manens, totum ſe omnibus commodat, & caloris illius identitas ita corpori aſſidet, uta capite non recedat. Panis itaq; hic azymus, cibus verus, & ſincerus, per ſpeciem & Sacramentum nos tactu Sanctificat, &c. De *Cæna Dom. opuſc. S.* Cypriano *aſcript.*

Body, when we receive thoſe Spiritual *Virtues* which are darted from that *Glorified Body* of his which is in *Heaven*.

4. By this time, I hope, it doth appear, how *neceſſary* the diſtinction is between Chriſts *Natural* and *Spiritual* Body, and what is *meant* by that *Spiritual* Body, and why it is ſo called. I proceed next to ſhew, that He hath *indeed* ſuch a *Spiritual* Body, wherewith he really *quickneth* and *ſtrengtheth* every faithful Chriſtian. For the clearing hereof we muſt obſerve our Saviours diſcourſe which the Jews in the ſixth chapter of S. *Johns* Goſpel, by occaſion of their ſpeaking of the Miracle of the *Manna*; he told them, that he would give his followers the *true Bread* from *Heaven*, that his *Fleſh*, which he would give for the life of the World, ſhould be that *Heavenly Bread*; that his *Fleſh* ſhould be meat *indeed*; and his *Bloud* drink *indeed*; and that it was neceſſary for every one (who hoped for life) to eat that *Fleſh*, and to drink that *Bloud* of his. To conceive (as the *Socinians*, and ſome other modern Writers do) that by his *Fleſh* is meant his *Doctrine* only, and that by *eating* his Fleſh and *drinking* his Bloud is meant, the *Believing* of his *Doctrine* and no more, to me ſeems a *forced*, a *foreign*, and very *weak* Notion; and an inexcuſa-

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ble act of *Singularity*; For all the Fathers of the *Greek* and *Latin* Churches, do with *one* mouth interpret our Saviours discourse of that *Spiritual Communication* of his *Flesh* and *Bloud*, wherewith every good Christian is blest. Now, that our Saviour might make this *credible* and *easie* to his Auditors (that *his Flesh and Bloud should be meat and drink* to the Souls of his Disciples) he opens the matter to them these two ways. 1. *By* intimating to them, that he was to *Ascend* up in his *Body* into *Heaven*; *vers.* 62. *what if ye shall see the Son of Man ascend up where he was before?* 'For *this* reason (saith *Athanasius*) 'he put them in 'mind of his Ascen- 'sion into Heaven, 'that he might draw 'off their minds from 'Gross and *Carnal* Ap- 'prehensions, and 'that they might 'thenceforth know 'that the Flesh he 'speake of was to be Food from *above*, *Hea-* 'venly and *Spiritual* nourishment that he 'was to give them. And this was no more impossible for him to do, than it was impossible for him to fly through the air: he could as easily make his Body *Spiritual*

Διὰ τοῦτο τῆς εἰς οὐρανὸς ἀναβάσεως ἐμνημόνευσε τῷ υἱῷ τῦ ἀνθρώπυ, ἵνα τῆς σωματικῆς ἐννοίας αὐτὸς ἀφελκύσῃ, καὶ λοιπὸν τὸν ἐμψύχον σάρκα βρῶσιν ἄνωθεν, ἐπάνιον, καὶ πνευματικὸν τροφὴν παρ' αὐτῦ διδομένην μαθήσεται. Athanas. *in illud si quis dixerit verbum contra filium* &c. Tom. 1. p. 979. Edit. Par.

S. Cyril. Alex. in Joan. lib. 4. c. 22.

and *vital*, as he could make an *Heavenly* of an *Earthly* Subſtance, eſpecially ſince he was *God*, which he put them in mind of by telling them, that he was in Heaven *before*.

Id. 16. c. 23. 2. But to clear the matter *fully*, he *Interpreted* himſelf to them, *verſ* 63. *It is the Spirit that Quickneth, the Fleſh profiteth nothing*: meaning (as S. *Cyril* excellently underſtands it) that though his *Fleſh* conſidered in *it ſelf*, could not quicken any thing; as ſtanding in need *it ſelf* of a quickning *principle*, yet conſidering the Myſtery of the *Incarnation*, and how the *Word* dwelleth in the *Fleſh*, we are to conclude, that even the *Body* of Chriſt hath a *quickning Faculty*, being united to that *Word* which giveth life to all. For the corruptible Nature of *Man* did not *degrade* the *Word* by being *joyned* unto it, but became it ſelf exalted into a far better condition; ſo that though it Quickneth not of it *ſelf*, yet it doth by the *Energy* and *Operation* of the *Word*, the *Spirit* or *Deity* of Chriſt, the plenitude whereof dwelleth in our Saviours *Fleſh* bodily, and ſo maketh it *Vivifick*. This truth being laid down, that our Lords Body is full of *Vital virtue* by being united to the *Godhead*, it followeth very plainly, that we muſt not think of eating the *Natural*

and

and Heavenly *Substance* of our Lords *Body* after a *Bodily* manner, with our *mouths*; But of receiviug into our *Hearts* and *Souls* the *Spiritual Virtues* of his glorified Flesh with a lively *Faith*: the *words that I speak unto you, they are Spirit and they are Life*, saith Christ: meaning thus much (according to *Athanasius*) 'that my *Body* which 'is given for the World, shall be given for 'food, to be ministred to every one after 'a Spiritual manner: his words are *Spiritual*, and to be *spiritually* understood (as S. *Cyril*, S, *Chrysostom*, and the rest all say) that is to be interpreted of that *Spirit* which *is* Life, and which *giveth* life, and of those *Spiritual Influences* which come from Christs *Heavenly Body*, by the virtue, energy, and operation of that Eternal vivifick *Word* which abideth *in* it.

Ubi supra.

From this whole discourse of our Saviour (especially as it is *explained* by those two great *Luminaries* of the Church, S. *Cyril* and *Athanasius*) we are to conceive, that the Humane Nature of Christ, being taken into *God* at his *Incarnation*, and being vested with the Glories of Heaven upon his *Ascension*, is so full of the *Energy* of the *Divine*

Ὅλον ἤδη τῇ ζωοποιῷ τοῦ πνεύματος ἐνεργείᾳ τὸ ἴδιον σῶμα πληροῖ πνεῦμα γὰρ τὴν σάρκα καλεῖ, οὐκ ἀνατρέπων τῷ εἶναι σάρκα αὐτὴν διὰ τὸ ἄκρως ἡνῶσθαι αὐτῷ, καὶ ὅλην αὐτοῦ τὴν ζωογόνον ἐνδυσάσασθαι δύναμιν, ὀφείλουσαν ἤδη καλεῖσθαι πνεῦμα. S. Cyril. *in* Joan. lib. 4. c. 24.

vine Spirit, that it is become a *Spiritual Body* : Not that it hath *loſt* the Nature of *Fleſh*, but becauſe it is Hypoſtatically united to the *Godhead*, by reaſon of which *Union* it is endued with an enlivening Power, and the Man Chriſt Jeſus (that *Quickning Spirit*) doth through his Glorified *Humanity* diſpenſe thoſe ſpiritual *Virtues*, which are the proper *Food* and *Nutriment* of the *Soul*, and are fitly called Chriſts *Spiritual Body*, Chriſts Spiritual *Fleſh* and *Bloud*.

Quid eſt, eundem, niſi quia eum quem etiam nos? S. Aug. Tom. 10. Hom. 27.

This may be further illuſtrated yet by conſidering what S. *Paul* ſaith 1 *Cor.* 10. 3, 4. how that our *Fathers in the wilderneſs did all eat the ſame ſpiritual meat*; and did all drink the ſame Spiritual *drink* (meaning, that they had the ſame Spiritual meat and drink with *us*. For they drank of that *Spiritual Rock that went with them, and that Rock was Chriſt.* And *how* did they eat and drink of Chriſt, but by receiving from him thoſe *Graces* and *Vertues*, which have all along been the Portion and Suſtenance of the Faithful? For Chriſt was with all *Believers* under the *Law*, before his manifeſtation in the *Fleſh*; they were continually under his care and Providence, their Souls lived by his Divine *Influence*, as their *Bodies* were ſupported with *Manna*, and were refreſht by waters out of the

Rock

Rock. Now theſe were *Figures* of good things to come, that when Chriſt the *true* Manna ſhould deſcend from *Heaven*, and ſhould be ſmitten upon the *Croſs*, as the *Rock* (which prefigur'd him) was ſmitten with *Moſes Rod*, he would ever be life and aliment to thoſe that ſhould believe on his Name, and that that *Body* of his, which was to be ſmitten, as the *Rock* was, ſhould ſend forth ſuch abundant, ſalutary *ſtreams* of *Living* waters, as would Quench the thirſt of every true *Iſraelite* to all *Eternity*.

And this real (but Ineffable) preſence of Chriſts *Grace* and *Virtues* is that, which the Doctors of the Chriſtian Church meant, when they ſpeak with ſuch raviſhment of the Preſence of the Holy Jeſus with us poor mortals in this vale of miſery. They entertain'd not any *mean* and *nauſeous* conceits of the preſence of Chriſts *Natural* Body, whether *in* or *out* of the Sacrament; but they were taken up with *Noble* and *Lofty* ſpeculations, and they fixt their minds upon the *Divine* and *Myſterious* conſideration of thoſe Beatifying ſtreams of Grace, which ſpring from Chriſt (the Fountain of everlaſting life) and are conveyed unto his Church through his *Humanity*, by the efficacious operation of his Divine Spirit. The Anciens conſidered, that the eating

eating of Chriſt *Natural* Fleſh; and the drinking of his *Natural* Bloud (were the thing *poſſible*, and conſiſtent with *Humanity*) could not be *profitable*, could not be to any purpoſe in compariſon of thoſe *vital* and *operative Virtues*, which flow from Chriſt, and *Quicken* all that are *capable* and *apt* to be quickned: and therefore their meditations ſoared high, they lifted up their own minds to Heaven, inſtead of bringing down Chriſt upon the Earth, they minded and ſpake of the real preſence of his *Spiritual* Body only. And when we find ſome of them to ſpeak, as if the *Nature* and *Subſtance* of Chriſt were exhibited to us, we ſhould conſider what they *themſelves* meant by thoſe and the like expreſſions, For they ſpake like *Divines*, that were full of *Lofty* and *Seraphick* notions, and were forced to ſpeak of Myſteries in a high ſtrain, giving the Elements in the Sacrament becoming and honourable *Names*, but intending by the Fleſh and Bloud of Chriſt, the *Virtue*, the *Grace*, the *Spiritualities* and *Efficacy* of his *Humane Nature*, as it is *Quickned* and

Ἐπιδὴ ὁ ζωοποιὸς τῦ θεῦ λόγος ἑνώθηκε τῇ σαρκὶ καὶ μετεσκεύασεν αὐτὴν εἰς τὸ ἴδιον ἀγαθὸν, τυτ' ἔστι τὴν ζωὴν, καὶ ὅλως αὐτῇ καὶ τὸ ἄῤῥητον τῆς ἑνώσεως: λόγον συμβεβηκὼς ζωοποιὸν ἀπέδειξε καθ' ἁυτὸν ὂν ἔστι καὶ φύσιν αὐτὸς διὰ τῦτο ζωοποιεῖ τὰς μετέχουσας αὐτῦ τὸ σῶμα χειρῦ. S. Cyril ubi Supr.

and made *quickning* to us by the Power of the *Eternal Word* in conjunction with it. 'As S. *Auſtin.* ſays 'plainly, in reſpect 'of that Body which 'was aſſumed by the 'Word, which was 'born of the Virgin, 'which was appre-'hended by the 'Jews, which was 'nailed to the Tree, 'which was taken down from the Croſs, 'and was wrapped up, and laid in the 'Sepulchre, in reſpect of that Body we 'have him not with us; but in reſpect of his 'Majeſty, in reſpect of his Providence, in 'reſpect of his Ineffable and invincible 'Grace, that promiſe of his is fulfilled, 'lo I am with you alwayes even unto the 'end of the world. And ſpeaking of the Euchariſt he doth diſtinguiſh between the Sacrament it *ſelf*, and the *virtue* of the Sacrament, calling that, the *Grace* of Chriſt, which is not conſumed with our Teeth, and the participation of the *Spirit*. This is that which S. *Auſtin* elſewhere calls the *Intelligible*, the *Inviſible*, the *Spiritual Body* of

Secundum Majeſtatem ſuam, ſecundum providentiam, ſecundum Ineffabilem & Inviſibilem Gratiam impletur quod ab eo dictum eſt, Ecce ego vobiſcum ſum uſque ad conſummationem ſeculi. Secundum carnem verò quod verbum aſſumpſit, ſecundum id quod de Virgine natus eſt, ſecundum id quod a Judæis prehenſus eſt, quod ligno confixus, quod de cruce depoſitus, quod linteis involutus, quòd in ſepulchro conditus, quod in reſurrectione manifeſtatus, non ſemper habebitis vobiſcum: S. Aug. Tractat. 50. in John.

Nam & nos hodie accipimus viſibilem cibum, ſed aliud eſt Sacramentum, aliud virtus Sacramenti. S. Aug. Tractat. 26. *in* John. *Uſque ad Spiritûs participationem manducemus & bibamus.* Id Tract. 27.

of Christ: that which *Ireneus* calls the *Heavenly thing*; that which *Clement* and *Jerome* call the *spiritual Flesh* and *Bloud* of the Lord; That which *Pseudo-Cyprian* calls the *Divine Virtue*, the Divine *Essence*, the Divine *Majesty*, the *participation of the Spirit*, the *drink* which flowes and streams from that *Spiritual Rock*, Christ Jesus: That which S. *Ambrose* calls, the *spiritual Aliment*, and the *Body of a Divine Spirit*; that which others call, the *Lords Immortality*, his *Divine Body*, the *Truth of his Body*, the *Nutriment of the Inward Man*, the *vital Pulment* of the *Incarnate Deity*: and divers other expressions we meet with in old Authors, signifying the wonderful *vertues* of Christs *Glorified Humanity*, whereof every Faithful Soul is made Partaker. S. *Isidore Pelusiot* conceived, that the roasting of the Paschal Lamb with Fire, did Typically signifie, that Christ (the true Passeover) was to unite the Fire of the Divine Essence to his Flesh, to be eaten of us: That's his Expression, and it shews his opinion; that we receive the virtue of his *Divine* through his *Humane* Nature. Among modern Foreign Writers, none seems to me to have explained this thing better, than the moderate and Judicious Author of the *Diallacticon Eucharistiæ*

Τὸ πῦρ τῆς θείας οὐσίας σαρκὶ ἀφράστως συμπλεκοντα, τῇ νυν παρ' ἡμῶν ἐσθιομένη, καὶ τὴν ἀφέσιν τῶν κακῶν ἐργαζομένη Isidor. Pelus. Ep. 219. l. 1.

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a Book written about 130. years ago, to compoſe all controverſies about the Sacrament) and he too goes altogether this way, ſhewing, that that Body of Chriſt which is preſent with us, is his *ſpiritual Body*, and that we communicate thereof by deriving *Efficacy*, *Power*, and *Vital Virtue* from the *Body* of the Lord. And this account I am the better pleaſed and ſatisfied with, becauſe it was a Notion that was entertained and really aſſerted, by a very learned Doctor of our own Church, with whoſe words I ſhall conclude this conſideration: 'we muſt not collect (ſaith he) that Chriſts Body, becauſe comprehended within the Heavens, can exerciſe no real operation upon our Bodies or Souls here on Earth; or that the *live Influence*, of his *Glorified Humane* Nature may not be diffuſed through the World, as he ſhall be pleaſed to diſpenſe it: no, we muſt not take upon

Hoc corpus, hunc ſanguinem, & carnem, hanc ſubſtantiam corporis, non communi more, nec ut humana ratio dictat, accipi oportet, ſed ita nominari, exiſtimari, credi, propter eximios quoſdam effectus, virtutes & proprietates conjunctas, quæ corpori & ſanguini Chriſti natura inſunt, nempe quod Paſcat animas noſtras, & vivificet ſimul, & corpora ad reſurrectionem & immortalitatem præparet. Dialect. pag. 33. & 34. *Non hic cogitandum eſt nos crudas hominis carnes comedere, vel ſanguinem bibere: Sed verba ſpiritalia eſſe, & ſpiritualiter intelligenda; carnem quidem & ſanguinem nominari, ſed de Spiritu & Vita, ideſt vivifica dominicæ carnis virtute debere intelligi,* &c. Ibid. pag. 25. *Quia figura veri corporis panis eſt, jure Corpus appellatur, & quia virtutem ejuſdem vitalem conjunctam habet multo magis, tum vero maxime quod utrumque complectitur.* Ibid. pag. 54. *Panis Domini, Corpus Chriſti eſt, quia gratiam & virtutem ejus vitalem conjunctam habet. Quod autem hæc non commentitia, aut nuper nata ſententia eſt, ſed ab antiquis recepta & approbata Scriptoribus, claris ipſorum teſtimoniis confirmabimus.* Ibid. pag. 57.

Dr. Jack. vol. 3. p. 325. & Seq.

'us to limit or bound the *Efficacy* of Chriſts
'*Body* upon the Bodies or Souls which he
'hath taken into his Protection: there are
'*Influences of Life* which his Humane Nature
'doth diſtill from his Heavenly Throne:
'And the Sacramental Bread is called his
'Body, and the Sacramental Wine his
'*B*loud, as for other reaſons, ſo eſpecially
'for this, becauſe the Virtue and Influence
'of his moſt *B*loudy Sacrifice is moſt plenti-
'fully, and moſt effectually diſtilled from
'Heaven unto the worthy Receivers: and
many more things he ſaith to the ſame effect.

*B*y this account we may eaſily under-
gand the meaning of the ſixth chapter
of S. *John*, which hath ſo puzled many
Learned Interpreters; and we may fairly
give the reaſon of the Sentence of our
Lords, *Except ye eat the Fleſh of the Son of
man, and drink his Bloud, ye have no life
in you.* For the *Principle of life* comes from
our Lords *Glorified Humanity*; and unleſs
we receive into our Souls the *vital Virtue*
which diſtilleth from it, we can be in no
other than a dead Condition.

I do not mean, that 'tis impoſſible to
have life without receiving the *Sacrament*:
no, there is that which Divines call a
Sacramental and *Spiritual* receiving of Chriſt,
and a *Spiritual* receiving *only*: when men
eat and drink after a right manner, they
receive

receive both the *Sacrament* and alſo the *thing* or *virtue* of the Sacrament: but yet men may derive (and by Faith do derive) virtue from Chriſt *without* the Sacrament) (if they do not abſtain through negligence, or the love of ſin, and the like.) The Grace of God is not tyed to Sacraments ſo, but that God may diſpenſe it as he pleaſeth; nor are we to conceive, that the *B*leſſed *B*ody of Chriſt doth quicken none but at the Communion.

R CHAP.

CHAP. X.

That Chriſts Spiritual Body is actually, verily, and really taken and received by the Faithful in the Lords Supper. *Proved from the Analogy thereof to other Sacrifical Feaſts among* Jews *and* Heathens. *From S.* Pauls *Diſcourſe,* 1 Cor. 10. *and from the ſenſe of the Catholick Church. Several advantages gained by this Notion.*

5. BUt yet the celebration of the Communion is the *Ordinary*; *ſtanding*, and *effectual* means, to make us partakers of Chriſts *Virtues* and *Spirit*: And this is the laſt thing I ſhall ſhew (for the concluſion of this whole point) that the *ſpiritual Body* of Chriſt, which in ſome meaſure is given in general to all faithful Chriſtians, is *effectually*, *certainly*, and *abundantly* given, particularly to

to all Devout and Faithful *Communicants*.

And here to touch a little upon the Effects of the Ancient *Sacrifical Banquets*, which have been ſpoken of before: It is obſervable, that thoſe *Myſteries* were not things of an *empty* nature to thoſe that communicated thereof, but were attended with the *operation* and *efficacy* either of *Divine* or *Diabolical* Powers. 1. That great *care* and *Reverence* which was required of the *Jews* under pain of death, for the due celebration of the *Paſchal Supper*, was a clear argument, that God *himſelf* intended to be *with* them at the time, after a more *Peculiar* manner, and to ſcatter his Heavenly *Bleſſings* among them. The intent of *that*, and *other* Religious Myſteries was that the Souls of Gods People might be *united* to the *Divine Nature*, and might be *Inſpired* by the *Divine Mind*, as *Abarbanal* tells us. To this purpoſe the Learned *Maſius* obſerves, that ſome *Hebrew* Doctors believed ſo great a Myſtery to have been in the *Paſchal Sacrifice*, as that thereby God did after ſome ſort firſt of all *Communicate* his *Divinity* unto Men. And he cites a paſſage in a Book of *Rabbi Judas*, where he ſaith, that by means of the Paſſeover God did take men into ſuch *cloſe Communion* with himſelf, that by his Divine Power they did abide in him, as the week of a candle

Abarbanal Exord. *in* Levit. *in fine*.

Maſius Comment. *in* Joſh. c. 5 p. 89.

abideth in the Light; and that this was myſtically ſignified by thoſe words, *Levit.* 11. 45. *I am the Lord, that bringeth you up out of the Land of* Egypt, *to be your God*; meaning (as that *Rabbi* interprets it) that I might *impart unto you mine own Divinity.* Where the ſame Author alſo takes notice of a ſaying in *Philo*, that by the Paſſe-over, was ſignified *the paſſing of our mortal and corruptible nature into God*, that is, the changing and raiſing of it into the *Divine Nature.* And for the underſtanding of theſe Myſterious notions, *Maſius* refers us particularly to the ſixth chapter of S. *John*; as if God under the Law did bleſs men with ſuch *Spiritual Influences* and Divine virtues at the *Paſſoever*; as Chriſt doth now bleſs Communicants with at the *Euchariſt*, to be meat and drink indeed to the Souls of his Diſciples.

That's the true reading (not withſtanding what we find in the margent) Διάβασις γὰρ ὅτι θεὸν τῆς ψυχῆς καὶ φθορᾶς τὸ πάσχα εἰρηται. Philo de Sacr. Abel. & Cain.

2. As the *Jews* did partake of God at the *Paſchal Supper*, ſo did the *Heathens* partake of *Divels* at their *Sacrifical* Banquets. That there were Demoniacks of old, people that were inſpired by *Divels*, and poſſeſt with *Divels*, is out of all controverſie: for the Ancient Chriſtians were commonly wont to force them out

Etiam de corporibus noſtro imperio excedunt inviti & dolentes; Tertull. Apolog. c. 23. de Dæmonibus.

out of men, and to put them to a great deal of *Torment*. The Divel had many opportunities and ways of getting this power over people, God permitting it so to be in vengeance for their wickednesses. So *Tertullian* tells a story of a Christian woman, that going to see an *Heathen* Play return'd possest with the Divel: and when the Exorcist demanded of the Demon how he durst meddle with one of the faithful, his answer was, that he *found her in his Dominions*. But never did these Infernal Spirits take *greater* advantage over men, nor seize them more *effectually*, than when they did *Sacrifice* unto them, and did *eat* of their Sacrifices in their *Temples*. Then these Demons did sometimes *appear* unto them, as they did to *Julian*: sometimes they possest them so that they were besides their *senses*, and become *mad* and *furious*, as those who were called θυοσκόοι, and such as celebrated the *Orgia*, or the Mysteries of *Bacchus*, (otherwise called, *Omophagia*, from their eating of *Raw-flesh*) whereby they grew quite *Frantick*, yet past for men that where *Divinely* inspired full of the *Numen* and Majesty of *God*. Sometimes the Divels drove them into such a violent

Tertull. de Spect. c. 10.

Theodor. Eccl. Hist. l. 3. c. 3.

Ἐνθουσιασμός ἐστι καθάπερ ἐξίστανται τινὲς ἐπὶ τῶν ὑποθυμιωμένων [sorsan, ἐπιθυομένων] ἐν τοῖς ἱεροῖς ὁρῶντες: *Galen*, quoted by *Casaubon* of *Enthusiasme*. chapt. 1.

Arnob. adv. Genr. lib. 5.

Herodot. *l.* 2.

furor, that they *whipt* and *scourged* one another (as the old *Egyptians* were wont to do, when they had done Sacrificing:) nay, that they would *cut* their *Arms* and other parts of their Bodies (as those *Lucian* speaks of) like the worshippers of *Baal*, those Demoniacks, that did usually *cut themselves with knives and Lances, till the Bloud gushed out upon them.* Sometimes the Divels did *Influence* them so, that they were full of Poetical *strains*, could * deliver *Oracles*, and by the help of the Demons within them, could foretel things to come, could *Divine*; and presage *events*, after they had || eaten of the Sacrificess. Out of many Writers it appears, that the old Heathen by means of their Sacrifical, Idol feasts, contracted such *fellowship* and *intimacy* with the Powers of hell, that they hardly ever wanted their Assistance. And a learned Doctor of our Church tells us out of one of the Rabbies, that the *Amient Chaldeans* were wont to eat Flesh and Drink Bloud with their Idols, because they had thereby such *Communication* with Demons, that they familiarly *conversed* with them,

Vide Lucian *de Dea Syria.*

1 *Kings.* 18.

Vid. Lucian *ubi Supr.*

* So the *Enthei Sacerdotes* mentioned by several Authors. *Pleni & mixti Deo vates*; *Minut. Fæl.* And such was that εγγαστρίμυθος, that *Pythia vates* (like that Phythonissa, 1. *Sam.* 28. called by the Seventy γυνὴ εγγαστρίμυθος) *vide* Gyrald. Hist. Deor. Syntagm. 7. *pag.* 222. || Hence πευστερίων θοινάσασθαι to banquet upon the Sacrifices which had been sent to the Oracle, for the asking his advice) *Eurip.* in Electra. *p.* 835.

Dr. Cudworths True Notion.

them, and told them what would *happen* in proceſs of time. Which he alſo confirms out of *another* Rabbi, who ſaith, that by this kind of *Communion* with Divels, at their Tables, the *Chaldeans* were able, to *Propheſie* and *foretell things to come.* To all which I ſhall onely add, that thoſe lewd *Hereticks*, who uſed *Inchantments* and *Magical* Arts (as many of them did) in the Primitive times *of Chriſtianity*, did learn to deal with *Divels*, and taught others to deal and to be poſſeſt with Divels alſo, by means of thoſe *Myſteries* which they uſed in *Imitation* of the holy Euchariſt, that was uſed by the Catholicks: and to this purpoſe *Ireneus* tells us particularly of that Wizard *Marcus*, that he became familiar with Demons, and faſcinated his Diſciples, eſpecially of the female Sex, after this manner. Iren. *adv. Hær. l.* 1. *c.* 9.

Now this I take to be the *full* importance and deſign of that Phraſe, 1 *Cor.* 10. 20. where S. *Paul* ſaith, *I would not that ye ſhould have fellowſhip with Divels*; κοινωνοὺς τῶν δαιμονίων γίνεσθαι, to be Communicants with, and *Partakers* of Divels: meaning, that they ſhould not have any the leaſt ſociety with them, leſt by ſitting at their Tables they ſhould come to be *governed*, *acted*, and *inſpired* by them, as *Demoniacks* were. And this gives a great deal of Light to thoſe places of Scripture where we

are ſaid, to have the *Communication* of the *Body*, and of the *Bloud* of *Chriſt*, and to be partakers of the Lords Table. For the *full* meaning of theſe expreſſions is, that by feaſting together at the Table of the Lord, we do participate of our Lords *Spiritual Body*, and of his *Spiritual Bloud*, ſo as that we are *Influenced* by him, and receive Spiritual *Virtue*, *Power* and *Energy* from him. that as the Poſſeſſed of old were thought to have a Divine *Numen* in them, ſo every devout Receiver of the Lords Supper may be ſaid to have *God* and *Chriſt* in them, becauſe they are lead by the *Spirit* and receive the *Graces* of the Spirit of God & Chriſt, in Virtue of Chriſts Body and Bloud. The Socinians go a great way round *about* to fetch a *wreſted* interpretation of theſe words of S. *Paul*, *The Cup of bleſſing which we bleſs, is it not the Communion of the Bloud of Chriſt? the bread which we break, is it not the Communion of the Body of Chriſt?* 1 *Cor.* 10. 16. For whereas they underſtand thoſe words to this effect, that our celebration of the Euchariſt, is a *Declaration* of that Communion

Hence Demoniacks were called ἐνθεοι, and ἐνεργούμενοι ἐνεργούμενοι, τυλίσσειν ὑπὸ πνευμάτων ἀκαθάρτων *Maxim. in Pſeudodyoniſ. de* Eccl. *c.* 3. So the Saints of Chriſt were anciently called, χειροφόροι, πνευματοφόροι and θεοφόροι (as *Ignatius* the *Martyr* was called) θεοφόρος, ὁ ἐνεργούμενος ὑπὸ τοῦ κυρίου, Clem. Alex. Trajanus *dixit*. *Quis eſt* Theophorus? Ignatius *reſpondit*, *Qui Chriſtum habet in pectore*; *vide Acta* Ignatii *pag.* 3. &c.

nion we have with that ſacred *Society*, the *Church*, which is the *Myſtical* Body of Chriſt; the Interpretation is *Impertinent*, *Idle*, and *Ridiculous*; becauſe that place of Scripture doth plainly ſignifie a Communication of Chriſts *Bloud*, as well as of his *Body*; nay, of that bloud which was *ſhed*, and of that Body which was *given* for us; and this cannot be meant of his Body *Myſtical*. Some again are as wide on the other hand; who though they grant a Communication of Chriſts very *Body*, yet nevertheleſs *Deny* the *Reality* of its preſence, which is a meer *Riddle*, and an *unintelligible* notion, for how can we conceive, that we really partake of Chriſts Body at the Sacrament, if it be not really *there*; to deny him to be *Preſent*, and yet to affirm that we receive him *Spiritually*, *Myſtically*, and *Sacramentally*, is nothing elſe but to uſe ſo many dark expreſſions to cover *Non-ſenſe*; it being impoſſible to imagine how we can Communicate of that which is *Not*: and 'tis as plain a *Contradiction* to ſay, that we eat of Chriſts Body, and drink of his Bloud, if his Body and Bloud be not *Preſent*; as it is to ſay, that we receive Chriſt, and yet *not* receive him at the ſame *time*. Nor doth it mend the matter to ſay, that we receive Chriſt by *faith*. For if Chriſt be not *Preſent*, and at our *hand*, I cannot ſee how

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all the *faith* in the world can help us to *receive* him. Christ doth dwell indeed in every Believers *heart*, and faith doth dispose and *qualifie* us for the reception of him; but how can faith bring that to me, which is not *nigh* me, and which is not her *below* to be give me? Faith is a *perswasion* of the *mind*, and this perswasion worketh upon mine own *heart*, but cannot work upon the *object* of my faith so as to bring that to me, which is really above in *heaven* onely. Nay, we must suppose the Body and Bloud of our Saviour to be in the Sacrament; or else we cannot *Rightly* believe, that we do receive him; for to believe that I receive Christ at the Sacrament, when at the same time I believe that he is not *Really there*, is a *Lying* faith that contradicteth and confuteth *it self*. Seeing then 'tis reasonable to believe, that Christs Body and Bloud are *actually* and *verily* in the Sacrament, it must be granted that they are there, either in respect of their *Natural Substance*, or in respect of their *Spiritual* (but Real) *Virtues*, and in respect of those Divine *Influences*, which are, by means of the Sacrament, derived from the man Christ Jesus. But the *first* of these is a proposition so *uncouth*, so *irrational*, so repugnant to Scripture and all *Antiquity*, and upon every account so *impossible* to be *true*; that it nomore agreeth with *Christianity*, then

darkness

darkneſs doth agree with *light*. Therefore if men well underſtand and ſpeak *ſenſe*, they muſt grant S. *Paul* to ſpeak in the fore-cited place, of the Communication of Chriſts *Spiritual Body* and Bloud: and ſo the thing will be *obvious*, rational, and *intelligible*: for in regard that by the uſe of the bleſſed Sacrament we receive *virtues* and *influences* from our Lords Glorified *Humanity*, we are very rightly ſaid, to Communicate of his *Body*. In regard that theſe Virtues are not *imaginary* Ideas, but *Real things* (Real in *themſelves*, and of real *effect* and *operation*) it is very *proper* to affirm, that Chriſt is *Really preſent* in the Sacrament. Laſtly, in regard that theſe virtues are of a *Spiritual* Nature, and flow from him who is a *Quickning Spirit*; and are diſpenſed by the *Holy Spirit*, and are receive by, and work upon our *Spirits*, and are efficacious in order to our *Spiritual Life*; and do make us partakers of the *Divine Nature*; it is eaſie to conceive the reaſon, why Chriſt is ſaid to be preſent in the Euchariſt after a *Spiritual manner*: and ſo by this conſtruction of the matter, the Doctrine of Chriſts *Real* (but *Spiritual*) Preſence, and of the Real (but Spiritual) Communication of his Body and Bloud, is *ſecured*, and the darkeſt part of this Myſtery lyes *open*, and *fair*, and *eaſie* to be underſtood by men of the moſt Vulgar capacities.

To

To this purpose *Anselm* understands those words of the Apostle 'the *Cup of blessing which* 'we bless, *is it not the Communication of* 'Christs Bloud? that is, doth it not make 'those who drink of it worthily, partakers 'of the *Life* of Christ, which is *designed* 'by his Bloud? doth it not make us par- 'takers of his *blessedness* and *Glory*, wherein 'our souls are made One with his by the 'Communication of the same Glory? And so 'the *Bread which we break, is it not the partici-* 'pation of the Body of Christ? that is, doth it not 'work this in *Us*, that our bodies participate 'of the *Immortality* and *glory* of our Head? 'This is the meaning, saith he, that the partici- 'pation of the Bread and Cup of the Lord 'hath this effect, that our souls and Bodies are 'thereby made *conformable* and *Like* to the 'soul and Body of our Redeemer. We eat 'and drink even to the *participation of Christs* 'Spirit; so that we are the members of his 'Body, and are *enlivened* by his Spirit.

In 1. *ad* Cor. *cap.* 10.

Id. in 1. *ad* Cor. *cap.* 11.

Indeed *Anselm* was but a *late* Writer in comparison (for he lived in the 11*th.* Century.) But in this he spake the sense of the *Ancient* Doctors of the Catholick Church; whose faith it was, that *Christs Humane nature, by being united to the Deity, hath a Quickning faculty*, so that all true believers do receive *Quickning Virtues* from him, specially by a due use of the blessed *Eucharist*.

That

That this was the *Catholick faith* appears by *one* pregnant inſtance, which hath not been taken notice of by many Writers upon this ſubject. A little above 400 years after our ſaviour, *Neſtorius* the Heretick taught, that the *Divinity and Humanity of our Lord was not united in one perſon.* Upon this a General Council met at *Epheſus*, and unanimouſly *condemned* this Hereſie. S. *Cyril* of *Alexandria* was a great man at the Council and had a great hand in the condemnation of *Neſtorius*; and one *Reaſon* he gave to juſtifie their proceedings was this, becauſe, *Neſtorius by that his Doctrine made void the Virtue of the Sacrament.* And how did they conclude ſo? why this was the *principle* of S. *Cyril* and the reſt of them, *that the Body of Chriſt is Vivifick*, and that the Souls of Communicants live by receiving *Vital Virtue* from it. Now, if (as *Neſtorius* ſaid) the Divinity and Humanity of Chriſt be not *United*, it is impoſſible for his *Fleſh* to *yield any Life*; becauſe *no* fleſh quickneth of *it ſelf*, neither can *Chriſts* fleſh *Quicken*, but by the power of the *Word*. Seeing therefore, that Heretick *denyed* the Union between the *Word* and the *Fleſh* of Chriſt, it would follow of neceſſity, that the Body of Chriſt is not *vivifick*, and conſequently that we receive

Ἐπειδὴ Νεσόριος καὶ οἱ τὰ αὐτὰ φρονοῦντες παραλύουσιν ἁμάδως τὸ μυστήριον τῷ δυνάμει, τούτῳ καὶ μάλα εἰκότως γέγονεν ὁ ἀναθεματισμός. Concil. Epheſ.

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no *vital virtue* from it at the *Sacrament*; which Doctrine being contrary to the *Common Faith*, the Author of it, *Nestorius*, and his followers were very justly Anathematiz'd. Whosoever reads the History of that Council with indifferency of judgement, may easily perceive that the sence of the Church at that time was, that at the Holy Communion men receive *Divine and heavenly Virtues from our Saviours glorified Humanity*, so that we live by *Him* through the Communication of his *Virtues*, as he *himself* lived by the *Father* through the Communication of his *Nature*. And I am sufficiently satisfied, that this was the faith of the Catholick Church both *before* that Councel, and also for many ages *after* it. Thus when St. *Ignatius* intimates, that the *Eucharist is the Flesh of Christ*, 'tis clear to me, that he meant Christs *spiritual* Flesh, as *Clemens Alexandrinus*, and St. *Jerome expressly* called it, meaning the *Spiritual Virtue* of his flesh by reason of its Hypostatical *Union* with the *Deity*. When *Ireneus* said, that the Eucharist consisteth of *two things*, the *Earthly* and the *Heavenly* thing, 'tis plain that by the *Heavenly* thing he meant (not Christs *solid*, *Natural* Body, but) that Heavenly *Grace* and *Virtue* which goeth along with the Sacrament. When *Justin Martyr compared* the Mystery of the *Eucha-*

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with the Myſtery of the *Incarnation*, I cannot doubt but he meant, that, as in the *one* there was a *Perſonal* union between *Humanity* and *Divinity*, ſo in the *other* there is a Sacramental Union between *Bread* and *Spirit*, when the *Pſeudo Dionyſius* affirms, that by the Sacrament we Communicate of the *Divine things of Chriſt*, 'tis but fair to underſtand him to ſpeak of thoſe Divine *Virtues* and *influences* wherewith the Holy Jeſus doth bleſs every humble and devout heart. When *Clemens Alexandrinus* diſtinguiſheth the *ſpiritual* Blood of Chriſt from that which is *fleſhly*, and moreover ſaith, that by drinking the bloud of Jeſus is meant the being made partaker of the Lords *Incorruption*, any man may ſee that he ſpake of the Spiritual *Virtues* of Chriſts Blood, whereby we are purified, ſanctified, and fitted, for a bleſſed Immortality. When *Theodotus* affirmed that by the power of the Spirit the Bread is changed into a *ſpiritual virtue*, his plain meaning was, that there is a change, not

De Eccl. Hier. c. 3.

Διττὸν δὲ τὸ αἷμα τοῦ κυρίου, τὸ μὲν γὰρ ἐστιν αὐτοῦ σαρκικὸν ᾧ τῆς φθορᾶς λελυτρώμεθα, τὸ δὲ πνευματικὸν τουτέστιν ᾧ κεχρίσμεθα; καὶ τοῦτ' ἔστι πιεῖν τὸ αἷμα τοῦ Ιησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας, Clem. Alex. Pædag. lib. 2. c. 2.

Ὁ ἄρτος καὶ τὸ ἔλαιον ἁγιάζεται τῇ δύναμι τοῦ ὀνόματος [leg. πνεύματος] οὐ τὰ αὐτὰ ὄντα κατὰ τὸ φαινόμενον δια ἐλήφθη, ἀλλὰ δύναμι εἰς δυνάμεν πνευματικὴν μεταβέβληται, Theodot. in fine oper. Clem. Alex. pag. 800.

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of the *ſubſtance*, but of the *quality* of the Bread, ſo that by the manducation thereof *ſpiritual Virtue* is given to the worthy Receiver. When *Origen*, ſpeaking of the *Bread*, calls it the *Typycal* and *Symbolical* Body of Chriſt (or the figure and Type of it) and then preſently mentions, by way of *diſtinction*, the *Word* it *ſelf* which was made *fleſh*, and is the *true* food, which whoſoever eateth ſhall live for ever; it is moſt reaſonable to underſtand him to ſpeak of that *vital* and Divine virtue which goes along with the *ſymbol*, and is derived from the *Word*, which is the ſuitable food of the *Soul*, as bread is of the *Body*. When *Athanaſius* underſtands, by the fleſh of Chriſt, that *Heavenly* food from *above*, that *ſpiritual* Alimony which Chriſt gives us from *Heaven*, what elſe could he mean, but thoſe Divine and Cæleſtial *Virtues*, whereby he ſtrengthneth and refreſheth every craving Soul; tho, in the ſubſtance of his *Natural* body, he be *abſent* from us? When according to *Julius Fermicus*, the receiving the ſubſtance of Chriſts *Majeſty*, is the very ſame thing with the eating of his *fleſh*, and the drinking of his *Blood*, what

In Matth. 15.

Ὡσπερ ὁ ἄρτος σωμάτι καὶ ἀλλήλοις, οὕτω καὶ ὁ λόγος τῇ ψυχῇ ἁρμόδιος, Cyril. Catech. myſt. 8.

Athanaſ. *in illud quicunque dixerit verbum* &c.

Ipſe ut Majeſtatis ſuæ ſubſtantiam credentibus tradens ait; niſi ederitis carnem filiis hominis &c. Jul. Firmic. de Errore Profan. Gent. in Bibliotheca Patrum.

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can he mean by the *ſubſtance* of Chriſts Majeſty, but thoſe ſubſtantial and Divine *influences* which come from his Throne of Glory, whereby we are made partakers of the *Divine Nature* (as St. *Peter* ſpeaks) or as St. *Hilary* expreſſeth it, whereby we are made partakers of the *Nature* of his *Fleſh* (glorified?) when St. *Cyril* of *Jeruſalem* ſaith of the *Bread*, (as he did of the *Oyntment* which was uſed in thoſe days) that after Invocation it is not any *common* or *inconſiderable* thing, but the *gift* of Chriſt and of the Holy *Spirit*, made efficacious by the preſence of his *God-head*; how can we underſtand it but of that ſpiritual *Energy* and *Virtue* wherewith the *Element* is indued, and which efficaciouſly worketh by the power of Chriſt upon the ſoul of every worthy Communicant; When *Epiphanius* ſpeaketh ſo *poſitively* and ſo *home*, that the Bread in the Euchariſt, and the Water in *B*aptiſm have their *Virtue* from Chriſt, that 'tis not the *B*read it *ſelf* that is efficacious, but 'tis the *Virtue* of the *Bread* (wherewith Chriſt indues it) and that the *B*read indeed is *Food*, but 'tis the *Virtue* in it which ſerveth for *vivification*; what can any man deſire more plain, more emphatical, more full? when St. *Ambroſe*

Si ergo nos naturaliter ſecundum carnem per eum vivimus, id eſt, Naturam carnis ſuæ adepti, &c. Hilar. de Trin. lib. 8.

St. Cyril. Cateeh. 3.

Epiphan. in Anaceph.

Ambroſ. *de* Sacram. lib. 6. c.

ſaith (if the Book be his) 'that we take 'the *Sacrament* as the *Similitude* of Chriſts 'body, but do really receive the Grace and '*Virtue* of Chriſts Nature: 'tis plain that he means thoſe ſpiritual *influences* which are derived from him. When St. *Chryſoſtom* to ſhew what benefits *we* have by receiving of Chriſt ſhews the benefits which *they* had who touched but the *Hem* of his garment; undoubtedly he meant that *we* receive theſe benefits (as *they* did) by *virtue* which goeth out of him. When St. *Auſtin* ſo often ſpeaks of not the outward *Symbols* only, but chiefly of the *thing* in the Sacrament, of the *Virtue* of the Sacrament, and of our eating and drinking even to the participation of the *Spirit*, and ſaith, that the *Truth* and *virtue* of Chriſts body is diffuſed every where; what can any reaſonable man ſuppoſe him to mean but that though Chriſt be in Heaven in his Body, yet he is with us by his *ſpirit*, and bleſſeth us all with his Spiritual *influences*, but *eſpecially* when we Celebrate the memory of his *Paſſion*? When St. *Cyril* of *Alexandria* ſo frequently affirmeth, that *the Glorified Body* of Chriſt is *vivifick*, and makes the *Sacrament* vivifick too; and ſaith that God condeſcending to our weakneſs ſendeth the *Virtue of Life* into the Bread and Wine that are before us, turning them

Chryſoſtom. Hom. 50. *in* Matth.

Catena Thomæ *in* Luc. 22.

into

into the *Energy* (or *efficacy*) of his own flesh, so that a *quickning* principle may be in us; the sense is so plain and satisfactory that I will presume to say, were St. *Cyril alone* allowed to be judge in this case, there would hardly be any controversie *at all* in the Christian World about the blessed Sacrament, unless it were *this*, who should receive it *oftnest*, and with the greatest *reverence*. This Divine and *spiritual virtue* derived from Christ, and conveyed into the Sacrament, is that which *Theodoret* means by that *Grace*, which he saith is *added* to the Nature of the Elements. This is that too which Pope *Leo* and the Synod of *Rome* meant by the *virtue* of this heavenly food; that which *Theophylact* meant by the *Virtue* of Christs Flesh and Blood; that which *Hugo de* St. *Victore* meant by the *efficacy* of the Sacrament, by the spiritual *Grace*, and by Christs *spiritual* Flesh; that which Pope *Gelasius* meant by that *Divine* thing in the Eucharist, whereby we are made partakers of the *Divine Nature*; that which *Bertram* meant by the *invisible* Bread, the *Power* of the *Divine word*, the *Virtue* of Christs Body and blood, the *invisible efficacy*, the *spiritual flesh* and blood of our Saviour, and abundance of expressions more to the same purpose, in his

Gratian. de Consecr. dist. 2. c. 28.

Theophyl. *in* Marc. 14. Hugo. *de* Mysteriis Eccles. cap. 7. Gelas. *de duab. Nat. in Christo.*

Bertram *de Corp. & Sang. de Domini.*

admirable Book to *Carolus Calvus*. 'Tis that too which *Iſidore Hiſpalenſis* meant by the Divine *Virtue* which worketh ſalvation under the *cover* of *earthly* things: That which *Haymo* meant by the grace of *Sanctification*, whereby he ſaith the *Plenitude of the Deity*, and the *Divinity of the Eternal Word filleth the Elements*: That which *Paſchaſius Ratbertus* himſelf meant by the *Spiritual* Fleſh of Chriſt, that *vital Portion* which every good Communicant receives *of the fullneſs of Chriſts Divinity*: Laſtly, 'tis that which the *Pſeudo-Cyprian* meant by that *Divine Vertue* which he acknowledged to be in the Sacrament, that *Superſubſtantial Bread*, (as he calls it) that *Divine Eſſence*, *and Majeſty* which accompany the Elements, that *effect* of Eternal *Life*, and that *Latent Spirit*, whereof every devout and well diſpoſed Chriſtian doth participate. I have not time to look into every particular Church-Writer: but this I will preſume to affirm, that where any of the Ancients do harp upon Chriſts preſence in the *Sacrament*, they mean *his pre-*

Iſidor. Hiſpal *de Eccl. Offis.*

Haymo. *in Cor.* 11.

Paſchaſ. Ratbert. *de Euchar.*

Panis iſte quem Dominus Diſcipulis porrigebat, non effigie, ſed [leg. *ſeu*] *natura mutatus, omni potentia Verbi factus eſt caro; Et ſicut in perſona Chriſti Humanitas videbatur, & latebat Divinitas; ita Sacramento viſibili ineffabiliter Divina ſe infundit Eſſentia*, &c. Pſeudo-Cyprian. de Cæn. Dom. ---. *Et Superius lumen in inferiora diffuſum, claritatis ſuæ plenitudine a fine uſque ad finem attingens, totum apud ſe manens, totum ſe omnibus commodat, & caloris illius identitas ita corpori aſſidet, ut a capite non recedat.* Id. ib.

preſence by his Grace and *Virtue*, and where they ſpeak *intelligibly* and *diſtinctly* of this matter, they ſpeak *plainly* to this purpoſe; intending by the body and bloud of Chriſt, which we receive, neither more nor leſs, then thoſe *efficacious Virtues* which are derived to his Church from his *glorified Humanity*; this they call his *Body and Bloud*, eſpecially when they call it, by way of *diſtinction*, the *ſpiritual* Body, and the *ſpiritual* Bloud of our Bleſſed Redeemer.

And this account is the rather to be received by us for ſeveral good Reaſons.

1. Becauſe it makes this great Myſtery very eaſie to be underſtood, ſo that without any ſtraining of our *wits*, or forcing of *Scripture*, we may readily and clearly conceive how we are ſaid to Communicate of Chriſts Body and Bloud. For do but conceive a notion of Chriſts *ſpiritual* Body, and the account is very *ſhort*, and the matter is very *intelligible*.

2. It ſhews the ſenſe of the Catholick Church in former Ages to be the ſame with ours *now*. For Chriſtians did ever acknowledge *two different* things in this Myſtery, the outward *ſign*, and the inward *Grace*, and accordingly they did every ſet a different *Price* upon theſe two things, valuing moſt of all the ſpiritual *Grace*, but yet Honouring the *Element* for the Grace *ſake*. Many

times indeed they called the bread, Chriſts *Body*, becauſe it *ſignifies*, and *repreſents* and *exhibits* it; but uſually they called the Elements, the *Types*, the *Antitypes*, the *Figures*, the *Images*, the *Signs* of our Lords Body and Bloud; ſo the Author of the Conſtitutions, *Pſeudo Dionyſius*, *Clemens Alexandrinus*, *Tertullian*, *Theodoret*, *Euſebius*, *Chryſoſtom*, *Origen*, *Cyril*, *Baſil*, *Macarius*, *Jerome*, *Gregory Nazianzen*, and divers more: ſo that we may well *laugh* at thoſe who are pleaſed to talk, as if the *Fathers* believed *Tranſubſtantiation*. Yet nevertheleſs they *all* with *one* mouth confeſſed the Body of Chriſt to be in the Sacrament; and ſo do we *now*, but in *that* ſenſe which the Ancient *Church* meant, they believed the preſence of Chriſt *ſpiritual* Body, and after a *ſpiritual* manner, and that is *our* Faith alſo: and *we* cannot be condemned for *Heretick*s, but the old Catholick *Church* muſt lye under the *Anathema* too.

3. This account ſerves for ever to break the neck of their pretences, who to defend their new Doctrine of Tranſubſtantiation, and other peſtilent Errors which are built upon it, do ſtifly urge the *literal* and *ſtrict* conſtruction of thoſe words, *this is my Body*, and *this is my Bloud*; ſuppoſing, that it paſſeth the skill of the *Proteſtants* to give a *better* Interpretation; whereas

whereas *this* account gives ſuch a fair, ſuch an Intelligible, ſuch a Rational, ſuch a *Catholick* explication of the thing, that the *Romaniſts* themſelves, if they would conſider it well, may look upon *their* Conſtruction, not only a very *abſurd*, but as a very *needleſs* one too.

4. This account may ſerve to *reconcile* and make up thoſe differences which are between ſome *Reformed* Churches about this matter. For whereas 'tis granted by us on *all* hands, that the Elements *retain* ſtill their own *Nature* and *Subſtance* even after Conſecration; and yet the *Lutheran* Churches hold, that Chriſts *Real* and *Subſtantial* Body is delivered together a long with the Elements; methinks this ſhould not be enough to maintain a breach, if men were *conſiderate* and *candid*, and would not inſiſt too much upon *Phraſes*. For if by Chriſt *real* and *ſubſtantial* Body be meant (as I believe the *old Lutherans* did mean) the *real* and (as they may be called in ſome ſenſe) the *Subſtantial Virtues* and *Influences* of Chriſts Body, I do not ſee but all Reformed Churches in the World, might ſhake hands and be Friends as to *this* matter.

* For the Ancients themſelves uſed the words, *Nature*, *Subſtance*, &c. to *this* ſenſe; as is well obſerved by the Judicious Author of the *Diallacticon* (commended by *Lavater* in his *Hiſtoria Sacrament.*) *Cum agitur de Sacramentis, mentionem faciunt Patres* Naturæ *&* Subſtantiæ, *non* Φυσικῶς *ſed* Θεολογικῶς, *hoc eſt, non ut Philoſophi naturales loquuntur, ſed ut homines de Divinis rebus diſſerentes*, Gratiæ,

Virtuti & Efficacitati, *Naturæ Subſtantiæque nomen impertientes, nimirum Sacramenti natura id poſtulante.* Diallact. *pag.* 63. Edit. Anno 1557. *Eſt autem virtus corporis Chriſti efficax & vivifica, quæ per gratiam & Myſticam benedictionem cum pane & vino conjungitur, & variis nominibus appellatur, quum res eadem ſit. Ab* Auguſtino, *Corpus intelligibile, inviſibile, ſpirituale: Ab* Hieronimo, *Caro Divina & Spiritualis: Ab* Irenæo, *Res Cæleſtis: Ab* Ambroſio, *Eſca Spiritualis, & Corpus Divini Spiritus, Ab aliis aliud ſimile quippiam. Et hoc multo etiam magis efficit, ut hoc Sacramentum digniſſimum ſit veri Corporis & Sanguinis nomenclaturâ, quum non ſolum extrinſecus figuram & imaginem ejus præ ſe ferat, verùm etiam intus abditam & latentem naturalem ejuſdem corporis proprietatem, hoc eſt vivificam virtutem ſecum trahat, ut jam non inanis figura, aut abſentis omnino rei ſignum exiſtimari poſſet, ſed ipſum Corpus Domini, Divinum quidem & Spirituale, ſed preſens gratia, plenum virtute, potens efficacitate.* Ibid. *pag.* 56. 57.

5. This account ſerves to the clear meaning of ſeveral Doctors of our *own*; who are wont to ſay, that Chriſt is *preſent* in the Sacrament, and received *in* and *by* the Sacrament, and that *really*; but yet *Spiritually*, *Myſtically*, *Sacramentally*, *Effectually*, *Virtually*, and the like: all which expreſſions (otherwiſe *hard* to be underſtood) are very *Intelligible*, if we do but take this notion along with us, that the *Virtues* and *Influences* which flow from Chriſt, are by the due uſe of this Sacrament, actually, really and effectually *diſpenſed*.

CHAP. XI.

Other Bleſſings which we receive by the Sacrament. As the Aſſiſtance of the Holy Spirit. Proved from the Words of Chriſt, and S. Paul. *The Confirmation of our Faith. An intimate Union with Chriſt. What that Union is, explained and Proved. Laſtly a Pledge of an Happy Reſurrection.*

THis then being a *Fixt* principle, that by *means* of the Holy Bread and Wine we do really participate of Chriſts Body and Bloud, divers *other* Bleſſings do neceſſarily follow, which *depend* upon this, as upon the *Prime* and *Fundamental* Bleſſing. And, as I have ſhewed already, that *pardon of Sin*, is the effect of our feeding upon Chriſt in a *Myſtical ſence*, ſo I am to ſhew you next, that there are *more* Bleſſings which accrue

to

to us by our Communicating of Chriſt after that *real* and *ſpiritual* manner which has been explained *now*.

And the next is this, that hereby we receive ſuch large ſupplies and meaſures of Chriſts *Spirit*, as are ſuitable to our neceſſities. Our condition by nature is ſo miſerable, that we are not *ſufficient of our ſelves, no not to think any thing* (that is good) *as of our ſelves*: therefore unleſs we receive *ſupernatural* aids and aſſiſtances from Heaven, it is impoſſible for us to make our ſelves *meet to be partakers of the inheritance of the Saints in light*: *Without me ye can do nothing*, as our Saviour told his Diſciples, *Joh.* 15. 5. without the communications of his Holy Spirit, 'tis in vain to conceive, that either we can have our fruit unto Holineſs, or reap in the end everlaſting life. For this reaſon he there compares himſelf unto a vine, and us unto the branches, becauſe, as the *branches* cannot bear fruit of *themſelves*, except they abide in the *Vine*; ſo neither can we, except we abide in Chriſt. That ſpiritual aſſiſtance which is derived from Chriſt unto every particular Chriſtian, is like that vital *Sap* which is conveyed from the *Root* unto every particular Twig: And by means of his vital Spirit it is, that we thrive, and grow, and bring forth fruit unto perfection.

ction. Hence Chriſt is called our *Life*, becauſe he is the *Authour* of that quickning, Principle whereby we live unto righteouſneſs; and from Him it is, that the whole Body (of the Church) *by joynts and bands having nouriſhment miniſtred, and being knit together, increaſeth with the increaſe of God*, Col. 2. 19. Now this Heavenly aſſiſtance, this quickning Principle, this Divine Nutriment is given to every Soul by the Myſterious and Gracious Energy of the *Spirit*; and by the due celebration of the *Euchariſt*, the aſſiſtances of the Spirit are the more plentiful, and his Irrigations are the more abundant; a *dew* is then increaſed into a *ſhowre*, and every thirſty Communicant is largely refreſht with diſtillations from above, as the parched ground in Summer is refreſht with Rain. This appears two ways: firſt, becauſe (as hath been proved) by this Bleſſed Myſtery, we are made partakers of the *Nature* of Chriſt: and conſequently it muſt be granted, that we partake thereby of the *Spirit* of Chriſt. For conſidering that the fullneſs of the *Deity* dwelleth in him: conſidering that he hath received the Spirit without meaſure: and conſidering that of his *Fullneſs we receive* by this Ordinance according to our capacities and wants, we muſt conclude, that we receive of his

Spirit

Spirit, whatever the *Socinians* affirm to the contrary. Secondly, S. *Paul* hath put the thing out of doubt, if we will but obſerve his meaning in 1 *Cor.* 12. 13. where he ſaith, that by *one Spirit we are all Baptized into one body, and have been all made to drink into one Spirit.* The Apoſtles deſign there is to perſwade Chriſtians to *Unity* and *Love*; and he uſeth *this* as an argument, becauſe they have all received *one Spirit*, firſt at their *Baptiſm*, and afterwards at the Lords *Supper*; there they all drink of one Spirit, (or as ſome conceive it ſhould be *read*) they are all drenched with one and the ſame Spirit (*quaſi potionati Spiritu*, as S. *Jeromes* expreſſion is) by receiving very liberal meaſures of the Spirit at the Sacrament. To *drink* the Spirit, and to *drink into* the Spirit, are Phraſes here of the ſame importance: they ſignifie the receiving of the Spirit in a very *plentiful meaſure*; and S. *Pauls* expreſſion doth conſtrain us to believe that

For the *Socinians* themſelves grant a Redundancy in that Phraſe, εἰς ἓν πνεῦμα ἐποτίσθημεν, εἰς *pro* ἐν *uſitatè idque redundat, utrumque* Hebræa *Phraſi*; *Slichtingius* in 1 Cor. 12. 13.

Theſe Phraſes, ἓν πνευμα ἐποτίσθημεν and εἰς ἓν πνεῦμα ἐποτίσθημεν are all one with τὸ αὐτὸ πνεῦμα ἐπόμεθα; *vide* Chryſoſt. *in Locum.* And *Clemens Alex.* reards it ἑνὶ πόματι ἐπόμεθα, [*Sc.* τὸ πνεῦμα] which cannot favour the fancy of the *Socinians*, who underſtand the word ἐποτίσθημεν in reference to our *Spiritual* waſhing in Baptiſm: for the ἐπόμεθα plainly relates to our drinking at the *other Sacrament*, and to our receiving of the *Spirit* by it.

that we receive the Spirit plentifully by drinking of the Sacramental *Cup*.

Indeed this muſt not be underſtood ſo, as if the Holy Spirit were *firſt* given us at the Lords Table : For *if any man have not the Spirit of Chriſt, he is none of His*, nor is he fit to be a *Communicant*. For every one ought to uſe this Ordinance being well *prepared*, with a lively *Faith* towards God, with ſincere *Repentance* from dead works, and with unfeigned *Charity* to all Mankind (as ſhall be ſhewn hereafter) and theſe virtues are wrought in us by the *Spirit* of Chriſt, who divideth to every man ſeverally as he pleaſeth, and as every one *needs*. The meaning therefore is, that by eating and drinking after a worthy manner great *Additions* are ſtill made to our former ſtock. Here is an *Improvement* of every Talent of Grace, which was put into our hands *before*. Here that Holy ſeed which was ſown in our hearts by Baptiſm, is nouriſht and made very fruitful by freſh Influences from Heaven. For as the Spirit is given us by meaſure, ſo is it given by *degrees* too; and *every* Ordinance of God brings a portion of the Spirit, if our hearts be but ready, and our boſomes be but open to receive it. But at this Ordinance men receive a *double* portion; ſo that to him that hath much,

more

Quotieſcunque bibis, remiſſionem peccatorum accipis, & inebriaris Spiritu. Sancto Ambroſ. de Sacram. l. 5. c. 3.

more is given, and he hath more abundantly: and by drinking duely of the ſacred Chalice we are *inebriated* with the Holy Ghoſt, as S. *Ambroſe* ſaid (if the Books *de Sacramentis* be his.) And if we may have leave to gueſs at the reaſons why our bleſſed Saviour was pleaſed to continue the uſe of bread and wine at this Myſtery, which he himſelf inſtituted inſtead of the Paſſeover, we may conjecture *this* reaſon to have been one, that they might ſignifie that *variety* and *abundance* of Grace, which he gives us by our worthy eating and drinking of theſe Elements. For bread and wine are the moſt *principal* and moſt *ſubſtantial* ſorts of nutriment; the one ſerves to *ſtrengthen* mans heart, the other to make it *glad*, *Pſ.* 104. 15. Now the deſignation of theſe two things to this Sacred uſe intimates that *plentiful* Aſſiſtance and Recruit which is by this Holy Rite given unto all, who love the Lord Jeſus in ſincerity. They have not only ſo much as is *neceſſary* for their *ſupport*, but ſuch a portion of the Spirit too as is productive of *chearfulneſs* and *pleaſure* in the ways of Religion. This was eminently verified in the caſe of the *Primitive* Chriſtians, who had this Myſteryin ſuch great eſteem, and were

were fitted by it for the ſharpeſt afflictions that could be brought upon them. They had not only the tongues, but the *hearts* of Saints, and Religion was not matter of their *diſcourſe*, but of their *practice*. They overcame the World, and were more than Conquerours: their conſtancy was as firm as the Rocks; their Prayers went up daily as the Incenſe; their Zeal was like the fire upon Gods Altar, that went not out; their Charity was as active as the Flames, and as large as the World: their Love of Chriſt was ſo vigorous and fervent, that they ſang in Priſons, and rejoyced in their torments and at the very ſtake; and I cannot ſo well impute the reaſon of this; to any other thing, as to their *frequent* and *religious* uſe of this bleſſed *Sacrament*. I am ſure, they *themſelves* believed, that the Holy Ghoſt did both *Sanctify* thoſe things which were to be diſtributed at the Communion, and did alſo enter into the *heart* of every Faithful Receiver. Hence it was, that they thought it the greateſt puniſhment that could be inflicted upon them in this world, to be deprived of the *Sacrament*; concluding, that they were thereby cut off from all fellowſhip with God. Hence it was, that Penitents were wont to beg the Prayers of good Chriſtians upon their knees at the Church

Church-doors; and were content to undergo any the *ſevereſt* Penance, that they might have the liberty to go to the Altar of God again. And hence it was too, that on all occaſions, eſpecially in times of *danger* or *diſtreſs*, they flocked together in crowds and throngs to the Holy Table, becauſe this was the moſt *certain*, and the moſt *effectual* courſe they could take, to arm themſelves ſo with the *Spirit* of God, that they might *perſevere* in well doing, and endure all their conflicts and agonies, as it became the Hearty Diſciples of a crucified Jeſus.

It being clear therefore, that large meaſures of the Spirit are given by this Ordinance, this *concluſion* will ſerve as a *principle* to infer *another*; *viz.* that thoſe Divine *Graces* wherewith our Souls are endued, are hereby increaſed and *ſtrengthned*; and particularly, that our *Faith* in Chriſt is very much *Confirm'd* at, and by this Ordinance. For the Spirit of God is never given to *vain*, or to *mean* purpoſes; but his office is, by kindly and gracious operations, to renew mens minds and to bring their hearts ſtill more and more to ſuch a temper and frame, as is ſuitable to the Laws of the Goſpel. So that our drinking of the Spirit at the Holy Communion muſt neceſſary have this effect, that thoſe good things are *eſtabliſht*, which were wrought in us *before*, by the Spirits Energy.

Nor

is this any more, than what Devout Communicants find to be true by their own experience: their minds are then fixt upon things of Heaven; their ſenſe of Chriſts Love is then ſtrong; their affections to him are then warm; their hope in him is then lively and comfortable; their Charity to others is then great; and their whole Soul is full of the moſt raviſhing Pleaſures: ſo that were men careful, not to ſtifle or reſiſt the Spirit, but to keep themſelves ſo well diſpoſed *all* their time, as they are when they go from the Lords Table, it would be impoſſible either for their ſalvation to be *inſecure*, or for their minds to be *uneaſie*. And yet *Fauſtus Socinus* will by no means allow our *Faith* to be at all *Confirm'd* by the uſe of the Lords Supper. He looks upon that Holy Rite as a work of our *own* (as he is pleas'd to call it) as an *ordinary thing that we do among one another*, in Commemoration of the Lords Death, but not as a Myſtery whereby we *receive* any *benefit*, any *advantage* from God. But though the Heretick be ſo admired, as a great man of *ſenſe* and *reaſon*, yet he *trifles* altogether, and talks *Impertinently* and Idly upon *this*, as he doth *Sophiſtically* upon the *Reſt* of his own notions. For why doth not the celebration of this Myſtery confirm our *Faith*? Why (ſaith

Socinus) the distribution of the bread and wine cannot do it, because they are mean things, which *testifie* nothing, which shew no *reasons* for our Faith, nor contain any thing that *perswadeth* us to believe, that Christs Body was Broken, or that his Bloud was shed for us. Now the Heretick and his followers in this argument, do first mistake the Question: for we do not say, that the bare *distribution of the Elements* is the thing which serveth to help and strengthen our faith, but that this is done by the whole *action*: Now the whole *Action* containeth *Prayers* and *praises*, a rehearsal of the *Institution*, and a *declaration* of Christs Passion, as well as a *division* of the *Creatures* of Bread and Wine. *All* these things come under the Notion of the *Eucharist*, and each of them ministreth to the confirmation of our *faith* (especially since they all *concur* in the same Action) because they were *appointed* by Christ himself to be done in *Commemoration* of his death, and consequently do *suppose* and *argue* that he died indeed. 2. So that Secondly, these men are *false* and *deceitful* in this their way of reasoning, that the Sacrament is no *Proof* of our Lords Passion

Nec enim panis ille fractus, & a nobis comestus, vinumque in poculum infusum, & a nobis epotum ostendunt nobis, aut suadent, vere Christi Corpus pro nobis fractum fuisse, &c. Socin. de usu S. Cæn.

For

For 1. St. *Paul* ſaith plainly, that *as often as we eat this Bread, and drink this Cup, we do ſhew forth the Lords Death*, 1 Cor. 11. 26. (which in expreſs terms *contradicteth* the Doctrine of *Socinus*.) This is an *outward* Teſtimony for my faith to rely upon. 2. The Holy *Spirit* is given (as hath been proved,) with the Bread and Wine; and by his ſecret *operation* I am perſwaded to believe the Article of Chriſts Paſſion to be true: That's an *inward* Confirmation of my Faith (though I ſuppoſe, the *Socinians* may not value that, becauſe they allow not *Faith* to be the effect of the *Spirits* operation.) 3. Conſidering that this Ordinance was inſtituted by Chriſt himſelf as a *memorial* of his death, and that he hath appointed us the uſe of it for *that* reaſon and upon that *account*, this is evidence and proof enough to convince me, that he ſuffered and died of a truth. The Divine *inſtitution* and *command*, together with the *meaning*, *End*, and *Deſign* of it, this is that which we ought particularly and carefully to regard; and then if I argue thus, we eat *Bread* and drink Wine (by the Divine *appointment* and *inſtitution*) 'that we may de-'clare, that Chriſt gave his

Nec oſtendunt nobis, aut ſuadent, &c ubi ſupr.

Nonne ad credendum Evangelio, Spiritûs ſancti interiore dono opus eſt? Non Catech. *Sect.* 6, cap: 6.

Quid inſulſius, quam ſi quis ita argumentaretur; nos panem iſtum frangimus & comedimus, idque ut prædicemus, Chriſtum corpus & Sanguinem ſuum pro nobis tradidiſſe: Igitur verum eſt, ita Chriſtum feciſſe? Socin. *in* Append. ad ſcriptum de Cœna Dom.

'Body and blood for us; and therefore it 'is very true, that Chriſt did ſo; this is no *abſurd* argumentation (as that wicked *Impoſtor* had the confidence to ſay,) it is rather a very *rational* and *clear* way of reaſoning; for why ſhould I believe, that Chriſt would command me to commemorate that which is an untruth. It is a plain argument that Chriſt *did* dye, becauſe he hath required us to Celebrate this Myſtery in *memory* of his Paſſion; and conſequently it is true, that the Celebration of this myſtery is for the *confirmation* of our faith. The *meaning* and *ſignification* of this Myſtery is the thing which we are principally to conſider; and to illuſtrate this matter briefly by two familiar inſtances, let us conſider that *common Phænomenon* in the air which we call the *Rainbow*: If you ask a *Philoſopher* about it he will tell you, that tis nothing but a *Meteor*, the Natural effect of ſuch and ſuch Natural cauſes; but the *Chriſtian* will tell you, that it is a *Token* of that promiſe which God made of old unto *Noah*, and therefore when we ſee the *Rainbow* we may aſſuredly *believe*, that tho the World was once drowned with a Flood it ſhall never be deſtroyed by Waters again. Thus the *ſignfication* and *meaning* of that thing is for the Confirmation of our Faith, tho' there be not grounds enough

for

for this perſwaſion from the Nature of the thing it ſelf. 2. Again; let us conſider that ancient Myſtery, the *Paſſeover-Supper*; the eating of a Lamb with bitter Herbs, to the ignorant *Pagan* might ſeem but an *Ordinary* meal, or perhaps a *ſilly*, becauſe *unpleaſant* Ceremony; but to the *Jews* it was a Rite of great *ſignification*; becauſe it was a memorial of Gods Mercy to their Fathers, in delivering them out of *Egypt*; and therefore God commanded even their Poſterity to keep it with all diligence and ſolemnity. Now let me ask the Socinian; was not this memorial thus inſtituted, thus appointed, ſufficient *grounds* for all the Jews in after-ages to *believe*; that the Hiſtory of that deliverance was *true*. Nay, are not all the Jews in the World *now*, by eating of bitter *Herbs* only, *certified* and *convinced* and *confirm'd* in their Faith touching the *truth* of that deliverance? It cannot be denied: but that *ſtory* was made undoubtedly *credible* by that *Myſtery*, becauſe that Myſtery was inſtituted and appointed by God himſelf upon that *occaſion*; ſo that from that rite any man might conclude; that the matter of Fact to which it did relate, was beyond all controverſie true. Why, this Chriſtian Rite is of the like ſignification and uſe to *us*, as the Paſchal Solemnity was to *them*. Though to *unbe-*

lievers

Hevers and *Hereticks* it may ſeem a thing of a very *mean* Nature, yet conſidering, the *reaſon* of its inſtitution and deſignation, it ſerveth very much to comfort the *Hearts* and to ſtrengthen the *Faith* of ſuch as look into it well. For it is the *memorial* of our ſpiritual deliverance by that Holy Lamb of God *which took away the Sins of the World*; and becauſe we are commanded by *him*, who is the *way*, *the truth*, *and the Life*, to Celebrate this memorial to that *End*, and under that *Notion*, we may be aſſured, that the thing, whereof it is a memorial, was moſt certainly *True*; we are hereby *certified*, that Chriſt our Paſſeover was Sacrificed for our ſins *indeed*; and ſo our Faith is *Confirmed* (by this Myſtery) that with Chriſt there is *Plenteous Redemption* for us all, if we will but quit our bondage, and accept of that deliverance which he hath purchaſed for us by the effuſion of his moſt ſacred blood.

Our Souls being thus eſtabliſht by a well grounded *Faith*, another invaluable bleſſing accrues unto us ſtill: For hereby we are cloſely, and (if we our ſelves do not diſſolve the band) inſeparably *United* to the Lover and Redeemer of our Souls; the ſame Holy Spirit which ſtrengthens our *Faith*, making us alſo partakers of *Chriſts Nature*, *ſo that we dwell in him*, *and he in us*;

us; *we are one with him*, *and he with us*, as our Church teacheth. I confeſs this is an abſtruce ſpeculation, and that which many Divines have laboured hard to open to our underſtanding, though all of them, have not laboured with equal *ſucceſs*. Some call it a *perſonal* and *Myſtical* Union that is between Chriſt, and every true Believer; and in ſome ſenſe they call it rightly ſo, for this *perſonal* Union (as ſome fanciful Men talk of it) is ſuch a *Myſtical* buſineſs, indeed, that it is an unaccountable and *unintelligible* Notion. Others calls it (and with more Reaſon and clearneſs) a *Moral* and *political* Union; and I wiſh that ſome in this Age were not ſo peeviſh as to be angry at every word that comes not out of their own *Mint*, nor clinks according to their own *fancy*; but would be ſo charitable and Candid, as to give one another grains of allowance, conſidering the unavoidable weakneſſes of our Nature, for many times 'tis hard for us to *Conceive* of things rightly, and ſometimes 'tis much harder for us to *expreſs* and *utter* our Conceptions. Now for the due underſtanding of this matter, I conceive that there is a *four-fold Union*, which relateth moſt to our preſent buſineſs. 1. Such an Union as is, between the *Foundation* of a Fabrick, and the *ſuperſtructure*, which

Exhortat. before the Communion.

which are made one Houſe by being faſtned together with the ſame *pins* and *Cement*. 2. Such as is between *Husband* and *Wife*, who become one Fleſh, by being knit together by the ſame *conſent* and *Love*. 3. Such as is between a *King* and his *Subjects*, who become one Society by being linked together by the ſame *Laws*. 4. Such as is between a *root* and the *boughs*, which become one Tree by being nouriſht with the ſame *moiſture*; and between the *head* and the *Members*, which are made one Body by being animated with the ſame *Soul*. Now our Union unto Chriſt beareth a Reſemblance and ſimilitude with all theſe (though it be above them all) and it increaſeth in *degrees* according as we grow more and more perfect. Then are we one with Chriſt, when we heartily *believe* his Doctrines, when we love him, and ſet our *affections* upon him, when we *ſubmit* to his Government, and *obey* his *Laws*, when we put our ſelves out of our own power, and reſign up our ſelves to his command, and when our own wills are entirely *Subject* and *Conformable* to his. This is that *Moral* Union, whereby we are faſtned to him as to the *Foundation* and *corner Stone* of his Church; whereby we are Joyned to him, as to the Bridegroom of our ſouls, and whereby we are Related to him, as to our Sovereign *Head* and *Lord*.

upon

Upon no other Terms but theſe, will he own us to be *his*; and when men talk after that wilde and lewd rate, as if Chriſt were all *theirs*, though they be of an Unchriſtian *Temper*, and live in open *Diſobedience* to the *Laws* of Chriſtianity, 'tis the ſame thing as if they ſhould ſay, that ſuch may be the *Sons* of God, as are not led by the *Spirit* of God; which is contrary to what S. *Paul* teacheth us, *Rom.* 8. 14.

But yet there ſeems to be *beſides* this *Moral* Union, a *Cloſer* Band between Chriſt and his Church, and that which is the efficient *Cauſe* of our abundant Love and Obedience to him: and this I call (as ſome of the Ancients did) an *Union of Nature*. For as *our* Humane Nature dwelleth in *Chriſt* by means of that *Hypoſtatical Union* of our Fleſh in his *Perſon*; ſo doth *Chriſts* Divine Nature dwell in *Us*, by means of a *Myſtical* Union of his Spirit with our *Souls*. The ſame *Spirit* which is in *him*, is Communicated to *Us* alſo; and by Virtue of that *Communication* we are transformed into his *Image*, his Nature is *Graffed* in Ours, ſo that we are of a New Conſtitution and mould; and every Lively Member of his Church, by Participating of his *Spirit*, is of the ſame *mind* with him, of the ſame *Temper*, frame and *Diſpoſition*, that is, Holy, Humble, Heavenly-minded, Juſt, Pure,

Pure, Good, Charitable, Compassionate, Kinde and Obedient, as he himself was. To do men of Learning right, they who dispute about Christs being a Political Head, do not at all Deny, but plainly *Own* his being an *Influential* Head too. Nor can any thing be more clear, then that we derive *Influences* from *him*, as every member in ones *Body* deriveth Influences from the *Head*; so that we are animated with the *Life* of Christ; there is (as it were) one and the same *Soul* in *Him*, and in his *Church*; for he that is *joyned unto the Lord, is One Spirit*, 1. *Cor.* 6. 17. *I am the Vine, thy are the Branches*, saith our Saviour, *Jo.* 15. 5. The Vine and the Branches are of *One* and the same *Nature*: the same Vital Humour which is in the *Root*, is Transmited and Communicated to every living *Twig*: and for that reason did our Saviour use that *Similitude*, *to shew that as* the *Root* doth Convey its Quality to the *Boughs*, so doth the Son of God give to his Saints an affinity of his *Own* and his Fathers *Nature*, by giving them his Spirit; so that by the participation of his *Spirit*, (whereby we are *conjoyned* unto him) we Communicate of his *Nature*. To the same purpose are those words, *Jo.* 17. 21. where the Holy Jesus prayed, that his Disciples *might be One*; that *as the Father*

Dr. *Sherlocks* defence of his Book against *Owen*, pag. 505.

S. *Aug. in loc.*

Cyril. *Alex. in Joan. l.* 10. *c.* 13.

in

is in him, and he in the Father, so his Disciples might be *One in* (or, with) *them.* Which words do import something *more* than an Unity of *Affection* and *Will*: for the Son is *One* with the Father and the Father *One* with the Son, by being *Both* of the same Divine *Essence*: so that we may conceive the full meaning of that Prayer to be, that all Christians might be *One*, not onely with themselves by the Unity of *Faith and Love*, and with *God* by *Consent* and Agreement of *Will*; but that they might be *One* with the Son and the Father, by bearing in them the *Divine Image*, by a likeness, Similitude, and Resemblance of *Nature*, though they cannot be One by *Identity* of *Substance*. Thus, I am sure, some of the Ancients understood this, and the other place of Scripture, where Christ is called a Vine, And the Faith of the Old Catholick Church was this, that by the efficacious Energy of Gods Spirit some *Rays* of his *Divinity* are conveyed into us, whereby we are made partakers of the *Divine Nature*; and that this Participation of *Nature* is the closest Ligament, * *Bandage*, and Instrument of Union between Us and our Redeemer. This will evidently appear by this one Argument: Some Hereticks did of old (as the the Socinians do now) *Deny* the Divinity of our Saviour: and when they were put hard

* *S. Ignatius* calls it σχοινίον σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ; *Ep.* ad *Ephes.* pag. 22.

hard to it by the *Catholick* Doctors, who argued againſt them, from thoſe words of Chriſt himſelf, *I and my Father are One*, and from other places of the like importance, the Hereticks returned this anſwer, that Chriſt is One with the Father, by * *Unity of Love, and by agreement of Will*, but not by *Identity of Eſſence*. But this would not by any means Satisfie the Catholicks, who proved an Unity of *Nature* between Chriſt and his Father, by ſhewing that Unity of Nature which is between *Chriſt* and *Us*, in ſome meaſure and *Degree*. 'We do not deny '(ſaith S. *Cyril*) but that we are joyned, 'to Chriſt by a True *Faith*, and Sincere '*Love*: but that there is no Union at all 'between him and Us in reſpect of his '*Fleſh*, that (ſaith he) we do utterly '*Deny*: For Chriſt is in Us by the Com-'munication of his *Nature*. And again, 'beſides the Unity of *Conſent* and *Will*, 'there is, ſaith he, a *Natural Union*, where-'by we are Tyed unto God: And again; 'we are made the Sons of *God*, and Hea-'venly men, being made one with Chriſt 'by the participation of the Divine *Na-'ture*; and ſo we are *One*, not onely by *Affection*

* *Id quod ait, Ego & Pater unum ſumus, tentant* [*Hæretici*] *ad unanimitatis referre conſenſum, ut voluntatis in his Unitas ſit, non naturæ: id eſt, ut non per id quod idem Sunt, ſed per id quod idem volunt, unum ſunt.* Hilar. *de Trinitate lib.* 8. *pag.* 119. *Ed.* Par.

Cyril. Alex. *in* Joan. *lib.* 10. *c.* 13.

Id lib. 11. *c.* 26.

'*Affection* and *Conſent*, but one alſo by the 'Communion of his Holy *Fleſh*, and one 'by the Participation of One Holy *Spirit*. S. *Cyril* was very prolix and very *Poſitive* and *Dogmatical* upon this point; and ſo was *S. Hilary* before him; for he did argue the ſame way, and did plainly aſſert a *Natural* * Unity between Chriſt and Us; meaning ſuch an Union as is wrought by the *Communion of his Nature*. 'This is '(ſaith he) the 'cauſe of our Life, 'that we have 'Chriſt abiding 'in us according 'to his Fleſh (that 'is, his Spiritual Fleſh) and *we* live by '*him*, as he *himſelf* liveth by the *Fa*-'*ther*, *&c.* Now Chriſt liveth by his Father through the Communication of his Divine *Subſtance*, and we live by Chriſt through the Communication of his Holy *Nature*. *

* *Eos nunc qui inter patrem & filium voluntatis ingerunt unitatem, interrogo, utrumne per naturæ veritatem hodie Chriſtus in nobis ſit, an per concordiam voluntatis? Si enim vere verbum caro factum eſt, & nos vere verbum carnem cibo Dominico ſumimus, quomodo non naturaliter manere in nobis exiſtimandus eſt, qui & naturam carnis noſtræ jam inſeparabilem ſibi homo natus aſſumpſit, & naturam carnis ſuæ ad naturam æternitatis ſub Sacramento nobis communicanda carnis admiſcuit?* Hilar. *de Trin. lib.* 8. *Hæc vitæ noſtræ cauſa eſt, quod in nobis carnalibus manentem per carnem Chriſtum habemus; victuris nobis per eum ea conditione qua vivit ille per patrem. Si ergo nos naturaliter ſecundum carnem per eum vivimus, id eſt, naturam carnis ſuæ adepti; quomodo non naturaliter ſecundum ſpiritum in ſe patrem habeat, cum vivat ipſe per Patrem? Id. ibid.*

The Notion of our

* By the Communication of Chriſts Nature to us, is meant the Communication of the Divine *Virtues* of his Fleſh, which are, like ſparks, conveyed into *Our* nature, and by means of this Communication of Chriſts *Virtues*,

Union

Union with Christ being thus explained, it is easie to prove now, that this *strict* and most blessed *Union* is effected by a due use of this Holy *Sacrament*. For since we do hereby participate of his Blessed *Body* and *Bloud*, and are endued with a plentiful measure of his *Spirit*, it necessarily and plainly followeth, that we receive such a portion of his *Nature*, as is suitable to our Capacities; and so, that we are *One with him*, because we receive of *His*, and are enlivened and quickned by the same *Spirit* which dwelleth in *him*, and are of *one* and the same *Nature* with him. But besides, the words of Christ himself are plain, *Jo. 6. 56. He that eateth my Flesh, and drinketh my bloud, dwelleth in me, and I in Him.* Perhaps the words are to be understood, as if they were to be read *Thus*, *as* he dwelleth in me, *so* I dwell in him; meaning, that as *our* Nature was United to *his*, when he became *Incarnate*, so *his* Nature is United to *Ours*, when we eat his *Flesh* and drink his *Bloud*. And this we infallibly do, when we worthily celebrate this Holy Mystery. Though in

that Union is wrought between him Us, which *S. Hilary* and *S. Cyril* call *a Natural* Union. *Sensus est, Christum in nobis esse, non per corporis sui Substantiam, sed per* Efficaciam *carnis suæ, quam in Eulogia Mystica participamus, unde resultat cum eo inter nos vera Unitas. Quis enim negare posset aut participationem efficaciæ carnis ejus veram ac Realem esse, aut ex ejusmodi participatione veram & Realem unitatem inter illum & nos consurgere?* Albertinus *de Sacr. Euchar. lib.* 2 *pag.* 765.

in ſome caſes men may eat his Fleſh and drink his Bloud *Spiritually* and by faith *alone*, without the Sacrament; yet we do it much *more*, and more effectually by the Sacrament: and conſequently we muſt be ſuppoſed to be more *nearly United* to him by means of *this* Ordinance, then by any other means whatſoever. Hence it was (as ſome of the Ancients tell us) that Chriſt appointed the uſe of ſuch Creatures as are of a *Nouriſhing* faculty (for ſo Bread and Wine are) to ſhew, that as there is a *Natural* Incorporation of our *nouriſhment* into our *Fleſh*, ſo there is a *Spiritual* Incorporation (if I may ſo ſpeak) of Chriſt into our *ſouls*. And hence it is that others of them compare the Spirit of Chriſt, which is received by the Sacrament, to *Leaven*; repreſenting to us by that Similitude, that there is ſuch a *Diffuſion* of Spiritual *Virtue* throughout the *ſoul*, as there is of *ferment*, that leaveneth the whole *Lump* into which it is caſt. And hence it is, that S. *Cyril* alſo compares the Mixture of Chriſt's Nature with Ours, to the Mixture of *wax* with *wax*, when ſeveral pieces of wax are melted and incorporated together. All theſe Notions and Similitudes (and divers more ſuch, which we meet with in the writings

Sicut cibus materialis forinſecus nutrit corpus & vegetat, ita etiam verbum Dei intus animam nutrit & roborat, &c. Raban. *de Serm. proprietate, lib.* 5. *cap.* 11.

Cyril Alex. *in* Joan. *l.* 4. *cap.* 17.

Id. lib. 10. *c.* 13.

writings of the Ancients) do ſhew, that by eating Chriſts Fleſh, and drinking his Bloud (eſpecially at and by the Sacrament) we do ſo participate of his *Spirit*, of his *Virtues*, *Influences*, and Divine *Nature*, as that Chriſt and we do become *One*. *

* *Quemadmodum intelligit* (Cyrillus Glaphyr. *in* Geneſ. *lib.* 7.) *Chriſtum ſe in animas immittere per Gratiam & virtutem Spiritus, ſic etiam ſenſus ipſius eſt, eum corpora ingredi per virtutem corporis ſui Euchariſtiæ communicatam? nec ulterius urgendæ ſunt comparationes quas affert mixtionis, ſcentillæ ignis, cæræ & fermenti.* Albertinus *ubi ſupr. pag.* 761.

And thence followeth the *laſt* ineſtimable bleſſing, that I ſhall mention (a Bleſſing that we carry with us to the very *Grave*) *viz.* an *Aſſurance and Pledge of a Glorious Reſurrection.* It is appointed unto man *once to dye*, *Heb.* 9. 27. This Sentence having paſt upon our Parents in Paradiſe, Nature it ſelf doth now Execute it upon their Poſterity. For as none can bring a *clean* thing out of an Unclean, ſo none can bring an *Incorruptible* thing out of a *Mortal.* We dye of *courſe*; Chriſt that took on him the burden of our ſins, did not take off *this* weight from us: though he delivered us from all Neceſſity of tumbling into *Hell*, yet there are wiſe and great Reaſons for which he did not think it fit for him to keep us from falling into the *Grave.* But yet, that we may dye in *Hope*, in hope of a joyfull *Reſurrection* (as corn is committed to the earth in hope of a good Harveſt) Chriſt

Chriſt doth by this Sacrament take *Seiſure* of our *Bodies*, by communicating to us his *Own*, and ſo *uniting* us to *himſelf*, that he may *change our vile Body, and make it like unto his own Glorious Body, according to the mighty Energy, whereby he is able to ſubdue all things to himſelf*, Phil. 3. 13.

Hence it is that the Church in her wiſdome hath thought it convenient, that men ſhould *often* receive this Sacrament, eſpecially in times of *danger*, *diſtreſs*, and *Sickneſs*; to the end, that they may make their peace with God, and with their own Conſciences, and may go out of this world with firm and well grounded hopes both of a plenary Abſolution, and of an Happy Reſurrection. For this Sacrament is an *Earneſt* to aſſure all worthy Communicants, that theſe very *Bodies* of theirs, in which Infirmities and death do now Lodge, ſhall be raiſed again out of the duſt being *nouriſht*, as it were, out of the veins of our *Redeemer*. Theſe Elements are the Symbols of our Reſurrection, the Medicine of Immortality, the Antitode that keeps us from Final Corruption, the Conſervatory for a Reſurrection to Eternal Life.

That which hath been ſpoken *already*

—ἵνα ἄρτου κλασθῶσιν, ὅς ἐστι γὰρ φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διαπαντός. Ignat. Ep ad Epheſ. φυλακτήριον εἰς ἀνάστασιν ζωῆς αἰωνίου. Athanaſ

doth make this evident ſufficiently. 1. For, firſt, it is ſure, that by the Sacrament we receive the *Spirit* of Chriſt; and ſince the ſame *Spirit* is communicated to *Us*, that dwelleth in *Him*, it muſt neceſſarily follow, that it ſhall have the ſame *power* over *our* Fleſh, which it had over *His*, to raiſe it up again at the day appointed. Thus *S. Paul* himſelf argueth, *Rom.* 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead dwelleth in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.* 2. Secondly, ſeeing, the Holy Communion is an inſtrument of *Uniting* even our *Bodies* unto him, who is the *Head* over all, ſo that the members of our Bodies are the very members of *Chriſt*, and we become, as it were, *bone of his bone, and fleſh of his fleſh*, *leſs* cannot follow then that our *Bodies* ſhall be made *Immortal*, as *His* is; it being impoſſible that any thing which is *His*, ſhould *periſh* everlaſtingly. To effect ſuch an Union as is between Chriſt and his Church, it is not *neceſſary*, nor *poſſible*, that there ſhould be a *confuſion* or *conjunction* of bodily *Subſtances*: It ſufficeth that there is a *Contact of Spiritual Vertue* from the Fleſh of Chriſt. Now this *Vertue* goes along with the *Sacrament*, and is received by every faithful Communicant, ſo that it doth affect even his *Body*,

Sanctifying

Sanctifying and Appropriating it to the Saviour of our Souls and Bodies both, and making *our* whole man *His.* And this *Union* cannot in any wiſe be diſſolved by *Death:* becauſe Death is onely a Separation of the *Soul* from the *Body*, ſo that for that time the one loſeth all vital activity from the other; but *neither* of them *doth*, or *can* loſe its Title to Chriſts *Protection*; the Body continueth *ſtill* related unto its Head, as in time of its *Life*, and the *Union* between *Chriſt* and it remaineth *entire*, and ſo its Right to a glorious Reſurrection through Chriſt, is *indefeiſable.* In this reſpect our Condition is very *like* to the Condition of the Son of *God*, when he *himſelf* was in a ſtate of Death. He dyed, as we do (though to purpoſes infinitely *Great*, and with torments unſpeakably *Exceſſive*) his *Spirit* was actually ſever'd from his *Fleſh*, when he gave up the Ghoſt. Neverthēleſs, though his Fleſh had no manner of *vitality* from his Humane *Soul*, being really *Separated* from it, yet it was not ſeparated from the *Deity*, but remained perfectly United to it by a *Subſtantial* Conjunction, and by reaſon of that *Conjunction* it was *reſtored* to life after ſo many hours. In like manner when *we* give up the Ghoſt, the Body parteth with the *Soul*, and during this ſtate hath no manner of *ſenſation* or Motion, having

loſt the *Natural* Principle of Both: but yet it is *not* ſeparated from *Chriſt* though it Corrupteth in the *Grave*, while its *Mate* is in the enjoyment of *Bliſs*, yet it is ſtill *United* to its *Lord* by a *Myſtical* Conjunction; and by reaſon of that *Union* it ſhall be *reunited* to the ſoul in Gods good time, that *Both* may have their Partnerſhip in the fruition of an *endleſs* Life. 3. This conſideration, were it duely weighed, would be of very great *Uſe* and *Comfort* to good men, when they are going out of this world. But there is beſides a *third* thing to be conſidered; *viz.* that as *we* are *united* to *Chriſt*, ſo *Chriſts* Nature is alſo communicated to *Us* by means of this *Sacrament*, which doth *further* conclude an Aſſurance of an Happy Reſurrection. This Nature thus communicated, is as it were a *Spark* of the *Divine* Nature, which gives the Body a *Diſpoſition* and *Aptitude* to Riſe again; like that Vital Principle in wheat, that makes it *Apt* to ſpring out of the earth again, when 'tis committed to the ground, though it hath been laid up a long time in the *Granary*. S. *Cyril* calls Chriſts *Living Body* (meaning the *Virtue* of it, or his *Spiritual*

--Ὅιον σπέρμα ζωοποιὸν ἐν ἡμῖν ἐνῳκισθὲν τὸ σῶμα τῆς ζωῆς. *Cyril*: where σῶμα τῆς ζωῆς is a living Body (and ſo *corpus vitæ* in ſome of the Latines) as σῶμα τῆς δόξης is a Glorious Body, *Phil.* 3. 21.

'*ritual* Body, the *Quickning Seed that is* '*in us.* For Christ, by Divine Influences 'from *his* body, *giveth* vitality to *our*, 'mortal Bodies; by that vivifick Virtue, which 'is communicated by the Bread, it entreth 'into the bodies of the Faithful (though 'it be Substantially *absent.*) And hence 'he argues, that if the dead in our Saviours 'time were raised to Life onely by being '*touched* with his Holy Body (*out of which* '*there went Virtue*) 'certainly the vital 'Blessing must be 'much more *abundant*, 'which we receive 'who even *Taste* and '*Communicate* of it, 'because it transforms Communicants into 'its own Blessed Condition, that is, into '*Immortality.* In like manner *Ireneus* proved the *Certainty* of a *Resurrection*, from the Virtue and efficacy of this *Sacrament*; supposing it a thing very *Unreasonable* to deny that *Flesh* to be capable of *Incorruption*, which is nourished with that *Bread* which carrieth with it the vital *Virtues* of the Flesh of our *Lord*; be-

Ἐι διὰ ἀφῆς τῆς ἁγίας σαρκὸς ζωοποιεῖται τὸ εφθαρμένον πῶς οὐχὶ πλουσιωτέραν ἀπόκερδανοῦμεν τὴν ζωοποιὸν εὐλογίαν, ὅταν αὐτῆς ἀπογευσωμεθα; &c. Cyril. *in* Joan. *lib.* 4. *cap.* 14.

This is plainly the meaning and force of those words of *Irenæus*, *Quomodo dicunt* (*Hæretici*) *carnem in corruptionem* [*scilicet finalem*] *devenire*, *&* *non percipere vitam, quæ a corpore Domini & sanguine alitur? Quemadmodum qui est e terra panis, percipiens invocationem Dei, jam non communis panis est, sed Eucharistia, ex duabus rebus con-*

ſtans, terrena & cæliſti, ſic & corpora noſtra percipientia Euchariſtiam, jam non ſunt corruptibilia, ſpem Reſurrectionis habentia. Adv. Hæreſ lib. 4. cap. 34. *Quando mixtus calix & fractus panis percipit verbum Dei, fit Euchariſtia ſanguinis & corporis Chriſti, ex quibus augetur & conſiſtit carnis noſtræ ſubſtantia; quomodo negant carnem capacem eſſe donationis Dei (quæ eſt vita æterna) quæ ſanguine & corpore Chriſti nutritur, & membrum ejus eſt?* Id. lib. 5. cap. 2.

becauſe thoſe Virtues turn to the advantage of that *Body* as well as of the ſoul, by reaſon that our Fleſh (being United to the Fleſh of Chriſt by the *Spirit*) is by the Euchariſt *Prepared* and *Diſpoſed* for, and made *capable of* the gift of God, which is *eternal Life.*

But (to conclude this point) beſides theſe arguments drawn from the *Reaſon* of the thing it ſelf, and from the ſenſe and ſuffrage of *Antiquity*, our Saviours own words are abundantly demonſtrative of this matter, in S. *Jo. 6. The bread of God is he, with cometh down from heaven, and giveth Life unto the world: I am that bread of Life.—Your fathers did eat manna in the wilderneſs, and are dead: this is the bread which cometh down from Heaven, that a man may eat thereof and not dye* (for ever.) *I am the Living bread which came down from heaven; if any man eat of this bread, he ſhall Live for ever; and the bread that I will give, is my Fleſh, which I will give for the Life of the world.—Who ſo eateth my Fleſh and drinketh my bloud hath eternal Life, and I will raiſe him up at the laſt day; for*

my

my Fleſh is meat indeed, and my bloud is drink indeed. —As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, even he ſhall live by me.

Theſe words are ſo plain, that they need no Explication, if by eating the *Bread*, the *Meat*, the *Fleſh* here ſpoken of we underſtand (not of *Believing* the Doctrines of Chriſtianity, as ſome moſt *Abſurdly* imagine; *nor* of eating the very *Subſtance* of Chriſts Body, as others moſt *Ridiculouſly* conceive; but) our partaking and communicating of the *Virtues* of his Fleſh and *B*loud; which is the genuine and Catholick conſtruction. Now by a right uſe of this Holy Sacrament we do this effectually; and conſequently may be aſſured, that as we are bleſt with the *Spirit*, and *Life*, and *Communion* of Chriſt in *this* world, by ſo doing; ſo we have an undoubted Title to a Life *of Glory* and *Immortality* in the next.

CAP.

CHAP. XII.

Two Practical Concluſions from the Whole Diſcourſe.

I Have now done with the *Speculative* or *Doctrinal* part of this Subject, having after a plain, Didactical manner delivered and aſſerted the true Catholick Faith concerning this Sacrament: and from the conſideration of thoſe bleſſings which it brings with it, I ſhall briefly draw theſe following Inferences, and ſo conclude the whole matter.

1. That we are not to rate this Myſtery according to its *Face* and Outward *Appearance*, nor judge of its efficacy and Dignity by the *Elements*. For though our Senſes do infallibly aſſure us, that it is Bread and Wine, yet our Faith ought to aſſure us too, that it is not *Common* bread or *Bare* Wine, but ſomething *more*. By the word and Prayer, and by the Secret (but effectual) operation of the Holy Ghoſt, there is, *beſides* the Natural and true Subſtance of the materials, an Addition of *Grace*, which

is

is chiefly und principally to be considered by us. And this is that *Change* of the Elements, which the Catholick Church ever did believe; meaning not a change of their *Nature*, but of their *Use*, of their *Quality*, of their *Condition*. As when we say, such a man is turned a Christian; or such a Christian is turned a Minister; or such a Fabrick is turned into a Church; our meaning is not, that there is a *Substantial*, but an *Accidental* mutation, an alteration of the *state Condition* and *Quality* of the man, or the thing, but not of the Substance, or *Nature*, for the Convert is a *man* still, but something *more*, that is, a Servant of Christ; and the Minister is a *Christian* man still, but something *more*, that is, an Ambassadour of the Gospel; and the Fabrick is an *House* still, but something *more*, that is, the House of God. In like manner, when St. *Chrysostome* and the rest of the Ancients say, that upon repeating the words of Institution, the things which lye before us on the Holy Table are *Changed*, the meaning clearly is, not that their *Nature*

So Philo saith of *Cajus Cæsar*, when he changed the Temple of God a *Jerusalem*, into a Temple bearing his own Name, μεθηρμόζετο καὶ μετεσχηματίζεν εἰς οἰκεῖον ἱερὸν, ἵνα Διὸς ἐπιφανοῦς νέος χρηματίζῃ γάιου; *Philo. lib. legatione* noted by *Eusebius Eccl. Hist.* 2. *cap.* 6.

Τοῦτο τὸ ῥῆμα τὰ προκείμενα μεταρρυθμεῖ: Chrysost. *in Prodit.* Judæ *Tom.* 5. *p.* 559.

ture or *Subſtance* is *Deſtroyed*, but that the *Condition* of them is altered, ſo that they are Bread and Wine ſtill, but ſomething *more*, that is, they are now become *Sacraments*; the vehicles of Grace, the means and Inſtruments, whereby the Spiritual Body and Bloud of Chriſt are conveyed and communicated to us.

Upon this account, when we go to the Holy Communion, we ſhould think we go (as indeed we do) to an Ordinance of the greateſt Conſideration and Conſequence: we ſhould value it highly for that Divine ſtamp which the Holy Jeſus hath ſet upon it: we ſhould prize it according to the Purport and Ends for which it was firſt inſtituted: and we ſhould regard not ſo much the *things* themſelves which we eat and drink, as the *Inſtitution* of the thing, together with the Power and Bleſſing of God which doth attend it. Men that do not look into the *Inſide* of this heavenly Myſtery, but judge according to *Appearance*, are apt to entertain mean and low thoughts of it, becauſe they ſee none but a weak and Sinful man that Miniſtreth, and nothing but the Common Creatures of Bread and Wine that are diſtributed. But when we preſent our ſelves before the Lords Table, we ſhould Lift up our Hearts, and Raiſe our Thoughts *above* thoſe things which are

obvious

obvious to the *Senſe*; we ſhould bear in our minds the Truth, the Goodneſs, and the Power of God; and conſider, that it is the Uſual method of his Providence, to bring the *Greateſt* Ends about, by the uſe of ſuch means, as to our thinking are the moſt *Unlikely* and incompetent for thoſe purpoſes. Thus it was as to his choice of *Perſons* in the beginning of Chriſtianity: he employed ſuch men for the great work of the Miniſtry, as in the eſteem of the *world* were of the *leaſt* and *Meaneſt* conſideration; One, a *Publican*; another, a *Tent-maker*; many, that were *Fiſhermen*; few, that were *Learned*; none, that were Noble, or that bore a great Figure in the world; and yet by theſe *weak*, theſe contemptible Inſtruments (I mean, weak in *themſelves*, and Contemptible in the *account* of others; by theſe inſtruments) were Philoſophers, Princes, Kingdomes, and infinite numbers of *Jews* and Idolaters Captivated and brought in obedience to the Faith of the Son of God: *we have this Treaſure* (of the Goſpel) *in Earthen veſſels that the Excellency of the Power may be of God and not of Us*, ſaith the Apoſtle, 2. *Cor.* 4. 7. Thus it hath been Gods method too, as to his choice of *things*:

Hence that very Ancient Admonition, extant in S. *Cyprian* (*de Orat. Dom.*) and in divers Ancient Liturgies, *Surſum corda*, Lift up your hearts.

He

He hath been wont to uſe the moſt *Ordinary*, the moſt *Contemptible* means to effect his purpoſes of Grace and Mercy; that he might ſhew the greatneſs of his own *Power*, and convince the world, that nothing is ſo mean, but that it ſhall be ſerviceable and effective of Noble ends, as long as it is the hand of an Almighty Agent. What was *Circumciſion*, that it ſhould be the Seal of *Abrahams* Righteouſneſs, and a ſure Token of Gods Covenant with him and his whole Iſſue? what was the noiſe of a few *Rams-horns*, that it ſhould tumble down the walls of *Jericho*? or a *Cake* of barly bread, that it ſhould be ſeen to overturn the Tents of the Midianites? or a Braſen *Serpent*, that the ſight of it ſhould cure the wounds of the *Iſraelites*? or a little lump of *Figs*, that it ſhould preſently heal *Hezekiah*? what was a *manger*, that it ſhould be the Cradle of the Lord of Glory? or a *Croſs*, that it ſhould be the Altar for the great Propitiatory Sacrifice to be offered up upon it? what was St. *Peters* Shadow, that it ſhould reſtore the ſick, and caſt Unclean Spirits out of their Holds and Poſſeſſions? nay, what is a little *Water*, that it ſhould Cleanſe and Sanctifie all our ſouls and make Baptized perſons the Veſſels of Election? And yet S. *Paul* calls it, *the Waſhing of Regeneration*, *Tit.* 3. 5. And the operations of

of Christs Spirit are so effectual by Baptisme, that to every Faithful man it becomes the instrument of Salvation. And why should it be thought a thing incredible, that God should bless the use of the *Bread* and *Wine*, or make it productive of those Spiritual Benefits, which have been afore-mentioned? Our Faith ought not to stumble at this: we should not look upon the *Elements*, but upon the *Institution*, not take an estimate of this Ordinance by the Creatures we receive, but by the Divine *Benediction* that cometh down upon them. For when Christ Blessed the Bread and the Cup, and commanded the use of them, he intended that this Mystery should *ever* be successful and effectual to every Soul that should be rightly Disposed. 'Tis S. *Chrysostoms* observation, that when God blessed his Creatures in the beginning, and commanded them to be Fruitful and Multiply, *that word*, though it was given so long ago, yet 'tis powerfull *still*, and will be powerful to the worlds *end*: and by Virtue thereof the least grain of mustard seed groweth up to a great plant. In like manner that Blessing wherewith the Son of God blessed the bread and Wine at the Institution of this Solemnity, ceaseth not *now*, but is as effectual as ever; so that they are *still* the

S. Chrys. *ubi. Supr.*

Instruments

Inſtruments of Our growth in Grace, as they were to the *Diſciples* in the beginning: not indeed by any *Natural* Cauſality that is in them, but by the good *Pleaſure* and Bleſſing of God, and by the Operation of the Holy Ghoſt. For the workings of the Spirit, though they be Myſterious and Secret, yet are they certain and True, and at this Heavenly Solemnity the work of the Spirit is done. So that we muſt draw our minds *off* from the things which are below, which are before us, which we ſee and taſte of, and Fix our thoughts upon the *Spiritual* Body and Bloud of Chriſt which are, as it were, *wrapped* up in them; and as the Ancients were wont to admoniſh, we ſhould prepare, not ſo much the *Mouth*, as the *Heart*. And this is the true reaſon of thoſe Rhetorical Expreſſions of ſome of the Fathers (S. *Chryſoſtomes* eſpecially;) where they ſeem to ſpeak as if it were *not* Bread and Wine, but ſomething of a more *Noble* and Excellent nature, that we Communicate of. Such forms of ſpeech were not *Pure Negatives*, but Negatives by *Compariſon* (as hath been admirably well proved and explained by the Learned Archbiſhop *Cranmer* in ſeveral the like inſtances both in the old and New Teſtament.) It is not Bread and Wine, that is, it is not ſo much the Bread and Wine, as the Body and

Bloud

Bloud af Chriſt which is to be conſidered. The Elements are nothing at all in Compariſon of that which they do Repreſent, Exhibite, and bring to us. And the deſign 'of thoſe Fathers was, to draw our minds 'upwards to Heaven; that we ſhould not 'regard ſo much the Bread, the Wine, 'the Prieſt, and the Natural *Body* of 'Chriſt, as we ſhould conſider his Divi-'nity and Holy Spirit, given unto us to 'our Eternal ſalvation: That we ſhould 'not fix our thoughts and minds upon the 'things themſelves before us, but lift up 'our hearts higher, unto Chriſts Spirit and 'Divinity, without which his Body avai-'leth not; as he ſaid himſelf, it is the Spi-'rit that giveth life; the Fleſh profiteth 'nothing. The Arch-Biſhop is very co-pious upon this; and I ſhall tranſcribe his words the rather, becauſe the paſſage is ve-ry uſeful, and the *Book* is not very com-mon. 'This form of ſpeech (ſaith he) is 'commonly uſed, not only in the Scrip-'ture, and among all good Authors, but 'alſo in all manner of Languages. For 'when two things be compared together, 'in the extolling of the more excellent, 'or abaſing of the more vile, is many times 'uſed a Negative by *compariſon*, which 'nevertheleſs is no *pure* Negative, but on-'ly in the reſpect of the more excellent,

Defence pag. 36.

Negatives by compa-ſon.

or

'or the more baſe. As by example.
1 *Reg.* 8. 'When the people rejecting the Prophet
'*Samuel*, deſired to have a King, almigh-
'ty God ſaid to *Samuel*: *They have not re-*
'*jected thee, but me.* Not meaning by this
'Negative abſolutely, that they had not
'rejected *Samuel* (in whoſe place they de-
'ſired to have a King) but by that one
'Negative, by compariſon he underſtood
'two affirmatives, that is to ſay, that they
'had rejected *Samuel*, and not him alone,
'but alſo that they had chiefly rejected
Pſal. 22. 'God. And when the Prophet *David*
'ſaid in the perſon of Chriſt; *I am a Worm,*
'*and not a Man.* By this Negative he denied
'not utterly, that Chriſt was a man, but
'(the more vehemently to expreſs the great
'humiliation of Chriſt) he ſaid, that he
'was not abaſed only to the Nature of Man,
'but was brought ſo low, that he might ra-
'ther be called a Worm, than a man.
'This manner of ſpeech was familiar and
Rom. 7. 'uſual to St. *Paul*, as when he ſaid: *It is*
'*not I that do it, but it is the ſin that*
'*dwelleth in me.* And in an other place
1 *Cor.* 1. 'he ſaith: *Chriſt ſent me not to baptiſe, but*
'*to preach the Goſpel.* And again he ſaith:
1 *Cor.* 1. '*My ſpeech and preaching, was not in words*
'*of mans perſwaſion, but in manifeſt decla-*
'*ration of the Spirit and power.* And he
1 *Cor.* 3. 'ſaith alſo: *Neither he that grafteth, nor he*
that

'*that watereth, is any thing, but God that*
'*giveth the increaſe.* And he ſaith moreo-
'ver. *It is not I that live, but Chriſt liveth*
'*within me.* *And God forbid that I ſhould* *Gal. 2.*
'*rejoyce in any thing, but in the Croſs of our* *Gal. 6.*
'*Lord Jeſu Chriſt.* And further, *we do not* *Ephe. 6.*
'*wreſtle againſt fleſh and blood, but againſt he*
'*Spirits of Darkneſs.* In all theſe ſenten-
'ces and many other like; although they
'be Negatives, nevertheleſs St. *Paul* meant
'not clearly to deny, that he did that
'evil whereof he ſpake, or utterly to ſay,
'that he was not ſent to Baptize, (who
'indeed did Baptize at certain times, and
'was ſent to do all things that pertained
'to ſalvation) or that in his office of ſet-
'ting forth Gods word, he uſed no witty
'perſwaſions, (which indeed he uſed moſt
'diſcreetly) or that the grafter and wa-
'terer be nothing, (which be Gods Crea-
'tures, made to his ſimilitude, and without
'whoſe work there ſhould be no increaſe)
'or to ſay, that he was not alive, (who
'both lived, and ran thro' all Countries,
'to ſet forth Gods Glory) or clearly to
'affirm, that he gloried and rejoyced in
'no other thing than in Chriſts Croſs,
'(who rejoyced with all men that were in
'joy, and ſorrowed with all that were in
'ſorrow) or to deny utterly, that we
'wreſtle againſt fleſh and blood, (which

'ceaſe not daily to wreſtle and War a-
'gainſt our Enemies, the world, the fleſh
'and the Devil.) In all theſe ſentences
'St. *Paul* (as I ſaid) meant not clearly to
'deny theſe things, which undoubtedly
'were all true, but he meant, that in com-
'pariſon of other greater things, theſe
'ſmaller were not much to be eſteemed,
'but that the greater things, were the
'chief things to be conſidered. As that
'ſin committed by his infirmity, was ra-
'ther to be imputed to original ſin, or
'corruption of Nature, which lay lurking
'within him, than to his own will and con-
'ſent. And that although he was ſent to
'Baptize, yet he was chiefly ſent to preach
'Gods word. And that although he uſed
'wiſe and diſcreet perſwaſions therein,
'yet the ſucceſs thereof came principally of
'the power of God, and of the working
'of the Holy Spirit. And that although
'the Grafter and Waterer of the Garden
'be ſome things, and do not a little in
'their Offices, yet it is God chiefly; that
'giveth the increaſe. And that although
'he lived in this world, yet his chief life,
'concerning God, was by Chriſt, whom
'he had living within him. And that al-
'though he gloried in many other things,
'yea in his own infirmities, yet his greateſt
'joy, was in the Redemption by the Croſs

'of

'of Chriſt. And that although our ſpirit 'daily fighteth againſt our fleſh, yet our 'chief and principal fight is againſt our 'ghoſtly enemies, the ſubtil and puiſſant 'wicked Spirits and Devils. The ſame 'manner of ſpeech, uſed alſo St. *Peter* in 'his firſt Epiſtle, ſaying, *that the apparel* *Pet. 3.* '*of Women ſhould not be outwardly with broi-* '*dred Hair, and ſetting on of Gold, nor in* '*puting on of gorgious apparel, but that the* '*inward man of the heart, ſhould be without* '*corruption.* In which manner of ſpeech, 'he intended not utterly to forbid all broi- 'dering of Hair, all gold and coſtly appa- 'rel, to all Women. (For every one muſt 'be apparelled according to their condi- 'tion, ſtate and degree) but he meant 'hereby clearly to condemn all pride and 'exceſs in apparel, and to move all Wo- 'men that they ſhould ſtudy to deck their 'Souls inwardly with all virtues, and not 'to be curious, outwardly to deck and a- 'dorn their bodies with ſumptuous apparel. 'And our Saviour Chriſt himſelf was full 'of ſuch manner of ſpeeches. *Gather not* *Mat. 6.* '*unto you* (ſaith he) *treaſure upon Earth.* 'willing us thereby, rather to ſet our 'minds upon Heavenly treaſure, which e- 'ver endureth, than upon Earthly treaſure 'which by many ſundry occaſions periſh- 'eth, and is taken away from us. And yet

'worldly treaſure muſt needs be had, and 'poſſeſſed of ſome men, as the perſon, 'time, and occaſion doth ſerve. Likewiſe
Mat. 10. 'he ſaid: *When you be brought before Kings* '*and Princes, think not what and how you* '*ſhall anſwer.* Not willing us by this Ne-'gative, that we ſhould negligently and 'unadviſedly anſwer we care not what; but 'that we ſhould depend of our Heavenly 'Father, truſting that by his Holy Spirit, 'he will ſufficiently inſtruct us of anſwer, 'rather than to truſt of any anſwer to be 'deviſed by our Wit and ſtudy. And in 'the ſame manner he ſpake, when he ſaid:
Mat. 10. '*It is not you that ſpeak, but it is the Spirit* '*of God that ſpeaketh within you.* For the 'Spirit of God is he, that principally put-'teth godly words into our mouths, and 'yet nevertheleſs we do ſpeak according 'to his moving. And to be ſhort, in all 'theſe ſentences following, that is to ſay:
Mat. 23. '*Call no Man your Father upon Earth: Let*
Mat. 23. '*no Man call you Lord or Maſter: Fear not*
Mat. 10. '*them that kill the Body. I came not to ſend*
Mat. 10. '*peace upon Earth. It is not in me to ſet*
Mat. 20. '*you at my right hand or left hand. You ſhall*
Joh. 4. '*not worſhip the Father neither in this Mount*
Joan. 5. '*nor in* Jeruſalem. I *take no witneſs at no*
John. 7. '*Man. My Doctrine is not mine.* I *ſeek*
*John.*8. '*not mine. I ſeek not my glory.* In all 'theſe Negatives, our Saviour Chriſt ſpake

'not

'not preciſely and utterly to deny all the 'foreſaid things, but in compariſon of 'them to prefer other things, as to prefer 'our Father and Lord in Heaven, above 'any worldly Father, Lord or Maſter in 'Earth, and his fear above the fear of any 'Creature, and his word and Goſpel above 'all worldly peace. Alſo to prefer ſpiri- 'tual and inward honouring of God in 'pure heart and mind, above local, cor- 'poral and outward honour, and that 'Chriſt preferred his Fathers glory above 'his own. Now foraſmuch as I have de- 'clared at length, the Nature and kind of 'theſe Negative ſpeeches, (which be no 'pure Negatives, but by compariſon) it 'is eaſie hereby, to make anſwer to St. '*John Chryſoſtome*, who uſed this phraſe of 'ſpeech moſt of any Author. For his mea- 'ning in his foreſaid homily, was not that 'in the Celebration of the Lords Supper 'is neither Bread nor Wine, neither Prieſt 'nor the Body of Chiſt, (which the Papiſts 'themſelves muſt needs confeſs) but his intent 'was, to draw our minds upwards to Hea- 'ven, that we ſhould not conſider ſo much 'the Bread, Wine, Prieſt, and Body of 'Chriſt, as we ſhould conſider his Divini- 'ty and Holy Spirit, given unto us to 'our eternal Salvation. And therefore in 'the ſame place he uſeth ſo many times theſe

'words, think and think not. Willing 'us by thoſe words, that we ſhould not 'fix our thoughts and minds up the bread, 'Wine, Prieſt, nor Chriſts body: But to 'lift up our hearts higher unto his Spirit 'and Divinity, without the which his Bo- 'dy availeth nothing, as he ſaid himſelf. *It* '*is the ſpirit that giveth life, the Fleſh availeth* Joan. 6. '*nothing.* Thus far he. Therefore when you addreſs your ſelves to the Table of the great God, you ſhould be full of *lofty* and Divine apprehenſions of that *hidden* Treaſure of Celeſtial *Grace* and *Virtue*, which is then to be tendred unto you, how mean ſoever the *Inſtruments* of that Grace are in their own Nature. And accordingly you ſhould go with thoſe Holy diſpoſitions and *affections*, with that *Reverence*, *dread*, and *awe* of God, but withal with that forwardneſs and *ſwiftneſs* of Devotion, and with thoſe tranſports of *pleaſure* and *joy*, as if you were now going to the very gate of Heaven. Men ſhould be afraid to uſe this important and venerable Ordinance with reſpect to *ſecular* and *baſe* ends, only to ſatisfie the Laws of *the Realm*, to ſave their *Places*, their *Reputation*, their *mammon*. It is a moſt fearful act of *preſumption*, a deadly and horrid *prophanation*, an argument of *Atheiſtical* or *debaucht* minds, when men dare proſtitute a thing of ſuch

a ſacred Nature to their carnal Luſts, and take the Viands of Eternity into their hands and mouths, even when the Devil is in their hearts. When you prepare for this ſolemn occaſion, be in good *earneſt* with God and with your own Souls, be as conſiderate and *ſerious* as if you were going to *die*, be as upright in heart as if you were to take the next ſtep to judgment. When you ſee the Holy Table ſpread, call *home* your thoughts, let your minds be as *compoſed*, and your Meditations be as full of *Reverence*, as if you ſaw a *viſion*, and beheld the food of Angels let down from Heaven in a *Sheet*, when the happy hour is now come, that God waits to bleſs you with the greateſt Treaſure of his love, begrudge not the *going* to his *Table* for it, but bleſs God that you may have it for fetching; and when you go, be as pure in heart, as if your lips were touched with a live Coal from off the Altar, proſtrate your bodies, and caſt your Souls down to the loweſt ſtep of humility, and adore the Almighty like thoſe *Seraphims* in *Iſaiahs* Viſion, who *covered their feet and their Faces with their wings, as they cried one unto another. Holy, Holy, Holy is the Lord of Hoſts the whole Earth is full of his Glory*, Iſa. 6. 2, 3. When the Bread and Wine are made *Sacraments*, and thoſe bleſſed Symbols of Grace

Grace are *reached out* unto you, think and know that the Lord of Life and Glory is now coming under your *roof*; and great is the Peace of ſuch as receive him with the paſſionate deſires of affectionate Penitents, that bathe his feet with their Tears, and lodge him in the retirements of a clean, innocent and Virgin heart. And when you *depart*, let it be with *Thanksgivings* and Hallelujahs, and with all the expreſſions of grateful Souls, enflamed with the Love of Jeſus, and with a deep ſenſe of your Honour and Felicity, that God hath vouchſafed thus to viſit you with his goodneſs, that he hath taken you into his Arms; that he hath covered your offences, that he hath fed you with the true *Bread* of Life from Heaven, that he hath ſhed his love abroad in your hearts, by the Holy Ghoſt which is now given unto you, that he hath united you to himſelf by the Communication of the Divine Nature, that he hath caſt into you the ſeed of immortality, and given you an earneſt of a bleſſed Reſurrection, and an antepaſt of Heaven; for all theſe bleſſings you receive at the hand of God, as oft as ye eat this Bread and drink this Cup of the Lord after a *worthy manner*, and as it becometh Saints.

2. Whence I proceed to the *Second* Concluſion; that if *no ſpecial* Law had been given

given us for the celebration of this Myſtery, if no *Poſitive* Command had been annexed to its Inſtitutions, were we ſo wholly left to our own *Liberty* whether we would Receive the Communion, or no, that we ſhould not ſin againſt *God* by not receiving; we ſhould nevertheleſs be very much wanting to our *ſelves*, and ſin againſt our own *ſouls*, ſhould we Turn our backs upon this great Ordinance, as (to their ſhame) *many* Ill men do; ſome that never yet Communicated in all their *Life*; ſome that *Deſpiſe* it, and *Hate* to do it; ſome that pretend they are *Afraid* to do it (though it be not the *Ordinance*, but their own *Wickedneſs* that ſcares them) ſome that ſtrive againſt their own *Convictions* for the ſake of this *world*; ſome that are ſo ſupine and Liſtleſs, that they care not to ſet *about* it; and ſome that do it ſo *ſeldome*, that they ſeem *Indifferent* whether they do it at all, or *no*. To bring all theſe wretches to a due *Senſe* and Practice of their Duty, I would beſeech them to Conſult their own Beſt thoughts (if they be ever Thoughtful) and Seriouſly to conſider, what mercies they wilfully *Forſake*. Is it a *ſlight* thing, is it *Nothing* to be made a Partaker of that Great Sacrifice for ſin which was offered upon the Croſs? when we daily lye at Gods mercy, and ſtand in need

need of his Pardon, and are utterly Undone, if we have it not: when we feel in our own Breaſts the miſerable *Effects* of our Follies, thoſe Twinges and Sores in our Conſciences, thoſe wounds and gaſhes in the Spirit, which are ſo full of intolerable Anguiſh, that ſome have hurryed themſelves out of the world on purpoſe to be *rid* (as they *thought*) of the ſenſe of their Torments: when we are ſenſible how the Judgements of God go abroad in the Earth to *Puniſh* men for their Impieties: when we have ſeen ſo many ſad *Examples* of men, who have roared, and ſometimes *Deſpaired* upon their death-beds, under the burden of their guilt; and when none can tell, but that *he* may be tortured, puniſht and viſited after the ſame *manner*; theſe things and the like being conſidered *well*, what can any man deſire ſo *much* as to have his iniquities *forgiven*? and then what *Fools* are they, that neglect to receive the Holy Sacrament, which is the *Seal* of our Pardon? Is it a *mean* thing, not worth our craving or longing for, to be nouriſht with the moſt Bleſſed Body and Bloud of our *Redeemer*, to receive *Vitality* and Influences of *Grace* from him, to be Refreſht and ſtrengthned with that Divine aliment, which hath been the Support of Apoſtles, Prophets and Martyrs, and without which our Souls can no

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more live a Life *Spiritual* and *Divine*, than our Bodies can continue in plight and ſtrength without *Suſtenance?* Is it not a mercy invaluable, to have the Guidance, Aids, and Comforts of Chriſts *S*pirit? when our Natural Corruptions are ſo *ſtrong*, when the Enemy of our Souls is ſo malicious and *Buiſie*, when the Temptations we meet with are ſo *Thick* and enſnaring, when the Common courſe of Humane Life is ſuch, that we walk continually among *Dangers* and *Deaths*: Lord! what a *Miſerable* Creature would man be, without the care, Aſſiſtance, and *S*uccours of the *Spirit*? In times of *Errors* and Deluſion to be aſſiſted, and kept ſtedfaſt by the Spirit of *Truth*: in times of *Tryal* to be led by that Spirit of *Power*, which helpeth our infirmities: in times of *Impiety* to be guided and governed by the *S*pirit of *Grace* and *Holineſs*: in times of *Affliction* and *Diſtreſs*, whether they be Publick or Private calamities we groan under, then to have the *S*pirit of *Comfort*, to ſpeak peace to our *Conſciences*, to take away the *Bitterneſs* of our pottage, to *ſweeten* and *lighten* our Griefs with ſalutary Breathings from above, to Support us in all our *ſufferings*, to carry us ſafe through all *Difficulties*, and at laſt to lead us into a *Serene* and *Calm* world; Oh! what an *Happineſs* is *this*, and what Improvident people

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ple are thy, who neglect an Ordinance that is *Productive* of this Happineſs, that is ſo *Beneficial* and *Uſeful* to all theſe purpoſes? Again; to have ſuch a lively *Faith* as will not fail us, however we may be winnowed, ſifted and toſt; to have a vigorous *Hope* that will keep our Heads up, when ſtorm, and tempeſt beat down thouſands; to be full of thoſe *Graces*, which are ſweeter then Nard under our noſtrils; to be *United* to him, *who Loved us and gave himſelf for us*, and to have this *Teſtimony* within us, that we are the very Members of Chriſt, and in the end to Dye with *Satisfaction*, and with a ſtrong Confidence, that *one day we ſhall riſe again and ſee the Salvation of God in the Land of the Living*; theſe are *Felicities*, than which the Nature of man is not capable of *Greater* in this Life; and I have ſhew'd you particularly, one by one, that *theſe* are the *Bleſſings*, wherewith God crowneth every Conſtant and Devout *Communicant*. Briefly, there is *no* Ordinance of God, but what doth carry its Advantages with it, where men uſe it after a Regular and Due manner. But all *other* Ordinances ſeem to *center* and *meet* in *this*; ſo that it is a certain Inſtrument of an Holy Life, and of that which will be Dear and Valuable to us when all the Gayeties of Life are over; I mean a

Comfortable

Comfortable Death. And ſo I leave it to the thoughts of every Underſtanding and Thinking Chriſtian to conſider, what *Unwiſe*, as well as *Unthankfull* men they are, who are ſo willing to go from an Ordinance at which others gather up Life and Immortallity. It is no wonder, that the world groweth ſo vain and wicked, and that the Souls of men are ſo Improſperous. One great reaſon is, becauſe they have Itching *ears*, but Inſenſate *Hearts*, that neither *Crave* for the Influences of Heaven, nor care to *Receive* them, though they come down in ſtreams God be merciful unto them; but they will one day find, what a crime and Folly they are guilty of, in forſaking thus the mercies of the Croſs, and in trampling under their feet the Bloud of the Son of God after this manner.

Not that their *imprudence*, or *unthankfulneſs* is their *only* ſin: No there is an addition of *impiety* too, which helps to *aggravate* it. For in this caſe we are not in our own hands, neither are we left to our own *liberty* and *Pleaſure*. The *Command* of Chriſt, whereby we are *obliged* to ſolemnize this Myſtery, is as *plain*, and as *peremptory* a command, as any other in the whole Bible? and if a law from *Heaven* can make *any* thing *neceſſary*, then is *this* ſo. But I will not now meddle with that conſideration:

ſideration: There being that and many *more*, which relate more immediately to our *practice*, that I ſee will coſt *another* juſt Diſcourſe; as of the *neceſſity* that is incumbent upon us; and of the neceſſity of *preparation* alſo, together with the *Nature* and *Extent* of that preparation which is requiſite, and divers *other* the like matters, which deſerve to be well conſidered, and to be treated of by *themſelves* in their due order, and by degrees. Here we will *end* this Diſcourſe, beſeeching God to help us to a right underſtanding, and to enable us to keep a good Conſcience in all things, for Chriſt Jeſus his ſake. to whom with the Father and the Holy Ghoſt, three Perſons in the Unity of the God-head, be all Glory, and Honour, and Praiſe, for evermore, *Amen.*

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FINIS.